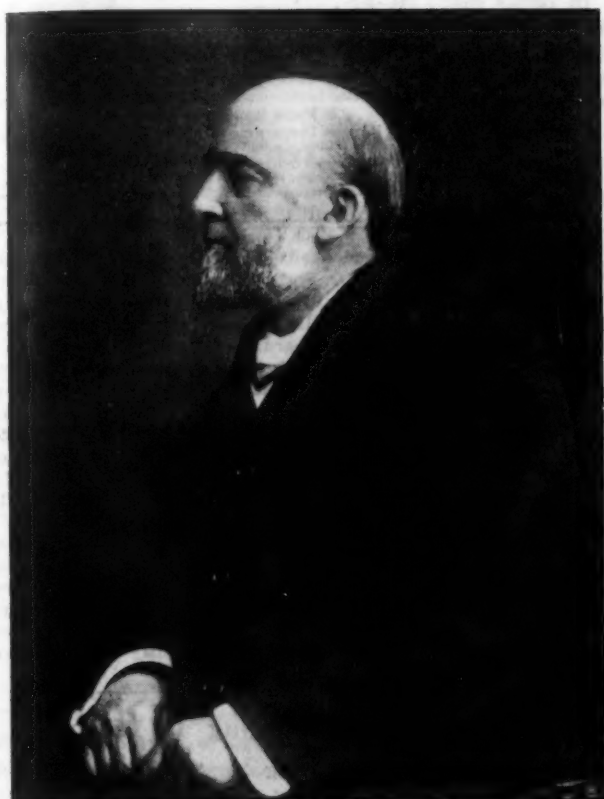


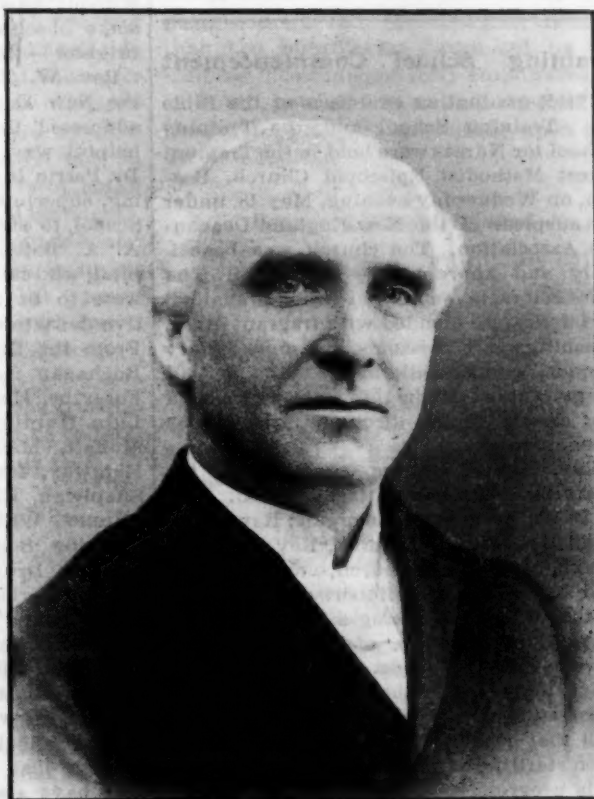
Zion's Herald

WEDNESDAY, MAY 25, 1904

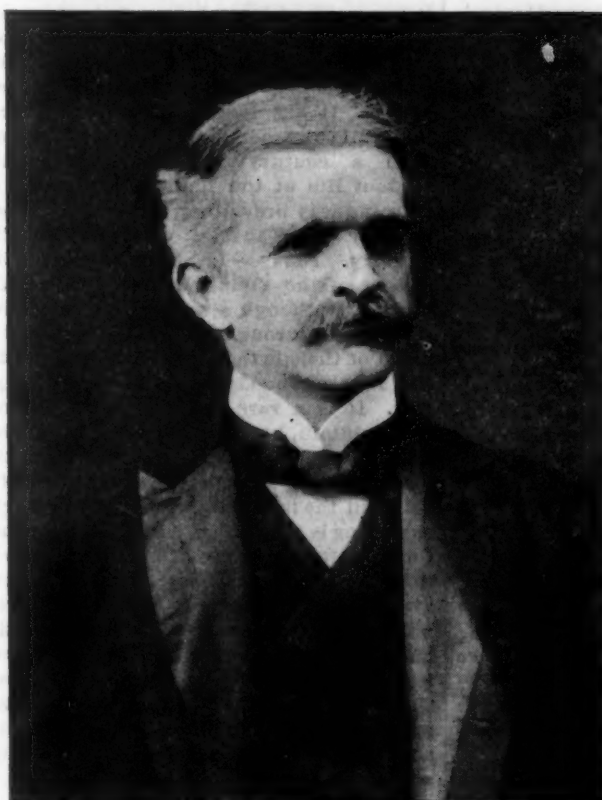
Our New Bishops



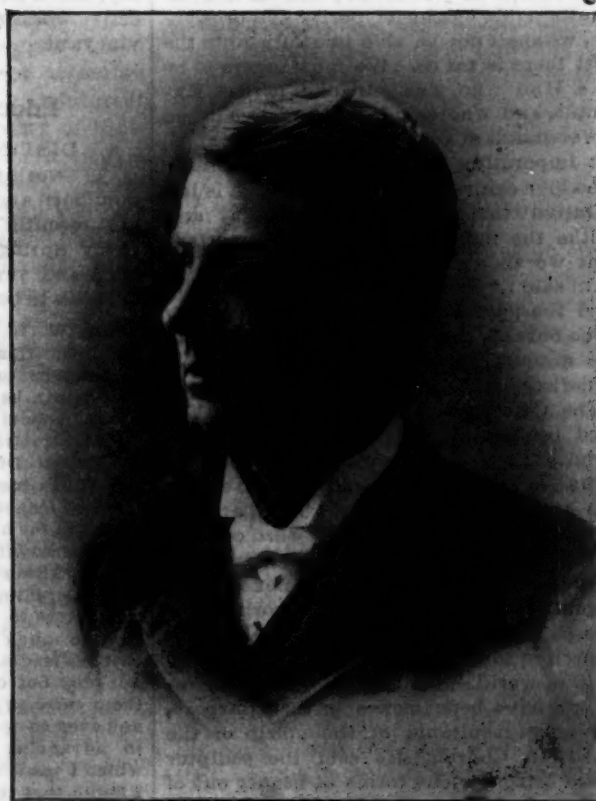
Bishop Joseph F. Berry



Bishop Henry Spellmeyer



Bishop William F. McDowell



Bishop James W. Bashford

See also page 644

Cure for Pimples



Gently smear the face with CUTICURA OINTMENT but do not rub. Wash off the OINTMENT in five minutes with CUTICURA SOAP and hot water, and bathe freely for some minutes. Repeat morning and evening. Use CUTICURA SOAP for bathing, as often as agreeable.

Training School Commencement

THE graduating exercises of the Bible Training School and the Training School for Nurses were held in the Tremont Street Methodist Episcopal Church, Boston, on Wednesday evening, May 18, under the auspices of the New England Deaconess Association. The church was beautifully and appropriately decorated. The class colors, lavender and white, prevailed, and delicately blended with fragrant lilacs, blushing apple-blossoms, and more stately tropical plants, while in the midst of it all there beamed forth the class-motto: "I can do all things through Christ which strengtheneth me."

Rev. Geo. S. Butters, chairman of the Training School committee, presided. Rev. R. P. Walker played the organ; Rev. C. W. Holden read the Scripture; Rev. Dr. E. A. Blake, pastor of the church, offered prayer; and Miss Margaret Robertson, a member of the junior class, sang a beautiful song. Miss Lulu Huntley, of Rockland, Me., gave the class address. Her subject was, "Ideal Service." She spoke of the progressive age in which we are living, and said that what was but recently new and even startling is now old or commonplace. This progressiveness obtains in the realm of spiritual and moral activities. Our standards are higher and our work must be better. We see with clearer vision, and therefore press on toward higher ideals. If our ideals are not lofty, pointing to even unattainable heights of purity and of service, we shall not be able to attain unto the best there is for us. We must aspire to be like Him who was our one perfect Example, and who could afford to give us no lower standard than perfection. The highest imperative is to love, and only they who love can render ideal service. It is imperative that we feed the hungry and clothe the naked, but it is all important that we should do it in the right spirit. Paul said: "Though I give all my goods to feed the poor and though I give my body to be burned, and have not love, it profiteth me nothing." The address was sensible and direct, and had the deaconess ring.

The Commencement address was delivered by Rev. S. M. Dick, D. D., pastor of Trinity Church, Worcester. He said the young lady, in her class address, had struck the keynote of the century. There are two kinds of service—one is for reward or compensation, and the other, which is far more noble, is the service of benevolence. The organized benevolence of the world is the church, and there is a sense in which the church is the only benevolent organization in the world—that is, all other societies which have benevolence as their purpose, are only resultants of the spirit of the Christian Church. He said the sculptor could bring various forms of beauty out of the rough and unattractive marble or granite, and suggested that the young women before him were to use their skill, the results of their training, in developing useful

and even beautiful characters from uninteresting and uninviting humanity. Life is both a science and an art. The science of life is to know ourselves, to know men and to know the methods of being helpful to men. The art of life is to be able to put into practice what you know in such a way as to put the stamp of your own personality upon another. Paul plead for a living sacrifice. It is comparatively easy to make a dying sacrifice. It is the life that is given to men that tells. It is easy to die for Christ, and it is both sweet and glorious to die for one's country; but to walk dark streets and uninviting alleys alone in the midst of poverty and squalor, without music or banners, in order that some obscure life may be made better and brighter—that is a living sacrifice.

Rev. W. T. Perrin, P. D., president of the New England Deaconess Association, addressed the class in a sympathetic and helpful way. At the close of his address Dr. Perrin invited Miss Orianna F. Harding, superintendent of the Bible Training School, to step to the front, and also Miss A. A. Betts, superintendent of the Hospital, who called forward the students who were to be graduated from their respective departments. They were as follows: From the Bible Training School: Laura Buchanan, Amy F. Fenno, Margaret Forsythe, Emma Hahn, Sadie A. Hagan, Lulu Huntley, Lulu V. Mank, Edith M. Moffatt, Maud B. Palmetter, Mabel H. Ridgway, Isabel H. Robertson, Elizabeth Shapleigh, Elizabeth E. Springham, Mrs. Minnie Wilkinson. From the Nurses Training School: Gertrude M. Boomer, Martha Drummer, Carrie B. Gregory, Alice L. Thorpe, Zillah McLaughlin. These young women all looked as though they had been well trained in the laws of health as well as in other lines, and while we believe they were prepared to go to heaven, we were not impressed that they were particularly anxious to take that journey just now. With Miss Harding they have also had two years of training in the school naturalness.

Nine of those graduating from the Bible School are to be visiting deaconesses, two nurse deaconesses, one a medical missionary, one a church visitor, and another an active worker in some part of the Master's vineyard. T. C. W.

Educating the Negro

A DISTINGUISHED and wholly trustworthy minister of our denomination, born and bred in New England, who has recently visited Rust University at Holly Springs, Miss., writes so interestingly and suggestively that we allow him to speak to our readers. He says:

"Dr. W. W. Foster has had a remarkable administration at Rust University. He has shown, what many suppose to be impossible, that he can be a successful administrator of a colored school in the South without suffering social ostracism at the hands of the white people there. During the last seven years his school has increased ten-fold, and the colored trustees, teachers, and pupils hold Dr. and Mrs. Foster in the highest esteem, and yet they have followed essentially the Southern idea as to the social position of the colored people. Without any reservation these educators have given themselves to their work, but they have exercised so much good sense in all their bearing that the leading citizens of Holly Springs have not only not ostracised them, but have given them *entree* to the best society of Mississippi, and even co-operated in various practical ways in advancing their work. From inquiries which I made while at Holly Springs recently, I found that the mayor of the city, the editor of its paper (a former Confederate captain), the Southern Methodist pastor, the president of a Presbyterian college in the city, and other representative citizens of Holly Springs, are in en-

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tire accord with the policy of negro education which Dr. Foster pursues. Indeed, two of the leading white citizens (not Methodists) are trustees of Rust University, and one is president of the board, taking a warm interest in all the work. By pursuing this course, Dr. Foster has not in the least alienated the colored people, but has had unqualified success among them.

"Is not all this suggestive? After thirty-five years and more in the South, ought not our course in educating the colored people, if it is entirely sane, to command the respect of the best white people where our schools are located? Can the race question be solved entirely by the educators who come from another section of the country? In the last analysis, will it not require the co-operation of the white Christians among whom they live, and with whom they must constantly come in contact?"

Enlarging Its Scope

THE Young Men's Christian Association, first started largely as a lay effort conducted for men in masses, has quite curiously, in accordance with the principle of the division of labor, differentiated its work, as the years have gone by, into efforts for men in classes, though happily it has never tolerated anywhere the caste spirit. And it is furthermore remarkable that its influence should today be so widely felt in college and theological seminary circles. It has really affected the educational life of America to a large extent. Less than a century ago the tone of the student life at the higher institutions of learning was prevalently atheistic. More recently than that it was apathetically worldly. Today—largely through the influence of the Young Men's Christian Associations, though also, on the theoretical side, partly through the reappearance of a wave of theistic thought succeeding deistic and agnostic moods—it is as openly Christian. It is a rare university which does not maintain, by the gifts of its own undergraduates, one or more missionaries in the foreign field. This practical evidence of a belief in the fact that Christianity is worth exporting is the strongest kind of proof that Christianity is strong at home. It is true that in worldly matters men often give away what they do not want themselves, but not so in spiritual concerns. And the happy fact is that the more the young collegians of America give to others of their Christian zeal, faith and conviction, the more religion of the best type they themselves will have. Giving does not impoverish either God or a godly man.

Humors feed on humors—the sooner you get rid of them the better—Hood's Sarsaparilla is the medicine to take.

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CHARLES PARKHURST, Editor

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Chamberlain Scores Two Victories

JOSEPH CHAMBERLAIN, in a single day last week, achieved two significant triumphs. Last Wednesday he succeeded in getting the better of the Duke of Devonshire at a meeting of the Liberal-Unionist Council, carrying that body with him in favor of a course which will end its career as a mere agency for the maintenance of Parliamentary union between Great Britain and Ireland, and open the way to its employment in support of his own fiscal policy. Later in the same day, by asserting himself decidedly, at the risk of breaking with Mr. Balfour, Mr. Chamberlain secured the proposal in the House of Commons of an amendment designed to upset a free trade attack which had been precipitated by a motion of Alexander W. Black, an advanced Liberal, welcoming the ministerial declaration that "protective taxation of food would be burdensome to the people and injurious to the empire." Although Mr. Chamberlain's own amendment to this motion was not carried, he forced Mr. Balfour to propose an amendment shelving the fiscal question. Tariff legislation was deferred to the next Parliament and confidence declared in the Government. This action is equivalent to a declaration that the Conservative-Liberal-Unionist coalition will take up the tariff issue at its own time and in its own way, and gives Mr. Chamberlain the privilege of calling up that question when he chooses.

Korea and the Koreans

THE Count Vay de Vaya, who has traveled extensively in Korea and is an expert authority on Korean life, does not concur in the opinion often expressed that the people of that country are unintelligent, slow and stupid, for he found them abundantly able to follow abstract questions. With fair opportunities Korea might become the Switzerland or Belgium of the Far East. A great drawback to travel in Korea is the absence of roads. Officially there are roads of three classes, but the third class exists on paper only; those of the second class are such as a goat might manage to travel safely; while over those of the first a Korean

horse can just walk. Similarly there are three classes of bridges, but the second class consists only of stepping stones, and the third of two posts put up on each side of the stream to indicate that the water would not come above the traveler's chest. Merchandise is conveyed by oxen if the trader can afford them; if not, on men's backs. Korean money is of small value according to European standards. A horse-load of it is worth about \$35, and a man with half-a-crown's worth in his pockets can scarcely walk. At present the artistic temperament is quite lost in Korea, where there are good craftsmen, but no artists. Count Vay de Vaya considers that the great need of the Koreans is education and training, and he believes them capable of becoming a fine race.

China's Influence in Tibet

THE influence in Tibet of China, which has exercised for many years a kind of suzerainty over that inaccessible land, appears to be waning. Back of the present assertion of independency in Tibet lies a curious and painful bit of history. For a considerable period Tibet was governed by child Dalai Lamas, and so long as the approval of the Chinese Government was necessary for the due appointment of a regent during the successive minorities of recent Dalai Lamas, Tibet was bound to the Middle Kingdom by a strong link. The regent made his own terms with the suzerain power without much attempt at concealment, and the repeated necessity for obtaining China's approval to a new appointment made it impossible for the party of independence to obtain more than a temporary success. This "necessity," however, was artificial rather than natural, since the unhappy little supreme heads of northern Buddhism were put out of the way one after another, eight years or so being their average life. While this policy of assassination of the children whose greatness was thus strangely thrust upon them continued, the influence of the Chinese in Tibetan affairs was unavoidable. This perpetual minority, so to speak, of the Dalai Lama gave the central authority in matters religious and national into the hands of an almost hereditary oligarchy of governing families, as carefully selected as were those of the Republic of Venice during the Middle Ages. The war with India in 1883 seems to have suggested to the shrewder Tibetans the necessity for nationalizing Tibet and taking the government out of the hands of China. At any rate the regent has been dispensed with by the simple expedient of allowing the present Grand Lama of Lhasa to live, and to take the government of Tibet into his own hands on coming to his majority — and now Chi-

nese influence in Tibet has practically disappeared. No better proof of the impotence of China in Tibet can be afforded than the humiliating figure cut by the Chinese "commissioners" empowered — at Peking, not at Lhasa — to treat with the covetous English advancing upon the Tibetan capital.

Brown Library Opened

THE John Carter Brown Library building at Brown University was dedicated, May 17. The beautiful new structure houses the most complete and valuable collection of Americana in existence. The exercises of dedication were simple, but impressive. The guests of the University passed in procession through the John Nicholas Brown gates, which were opened for the first time in honor of the occasion, to Sayles Hall, where the literary exercises were held, the principal feature of which was an address by Professor Frederick J. Turner, of the University of Wisconsin, on "The Historical Library in the University." The procession reforming marched next to the new library building. Colonel R. H. I. Goddard, on behalf of the trustees under the Brown will, presented the building to the University, and the keys were formally handed over by John Nicholas Brown, the four-year-old son of the deceased donor. President W. H. P. Faunce, on behalf of the University, in a felicitous speech accepted the building, library and endowment. The library building, the main structure of which is in the form of a Greek cross, is classic in every outline, and the whole effect is one of imposing simplicity.

Photographic Use of Photolinol

A DEMONSTRATION was recently given in London of the successful results obtained with a new photographic material called photolinol. In this linen is used as the vehicle for the sensitizing solution, which permeates the material, and thus yields on development a photographic image that is not merely on one side, as happens with paper coated with a sensitive emulsion, but goes right through, appearing on both sides. Hence the picture appears as if woven into the material, and the double image gives a stereoscopic effect of relief. When viewed by reflected light the more clearly defined portion on the face of the fabric forms the picture; but if transmitted light is employed, the fainter image on the back comes into play and reinforces that on the face. It is claimed for the fabric that it takes colors well, and when colored gives the effect of a solid oil painting by reflected light, and of a col-

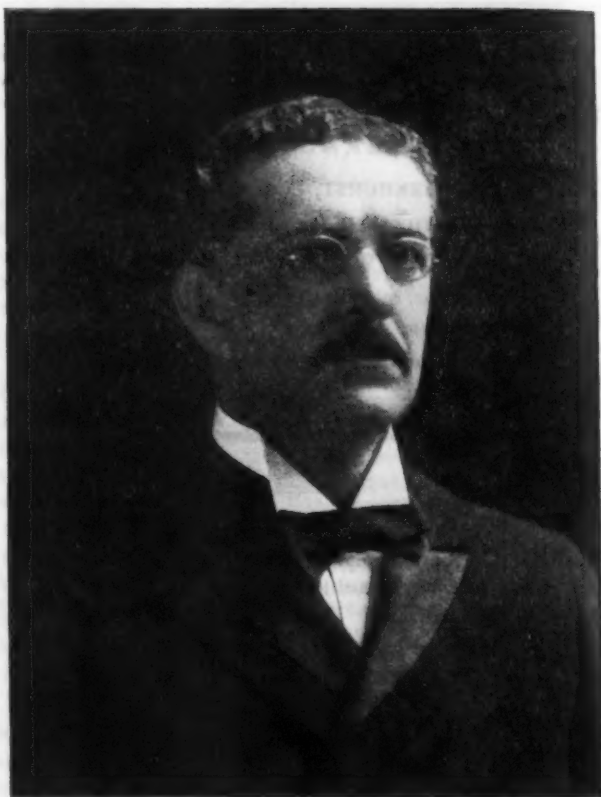
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Our New Bishops

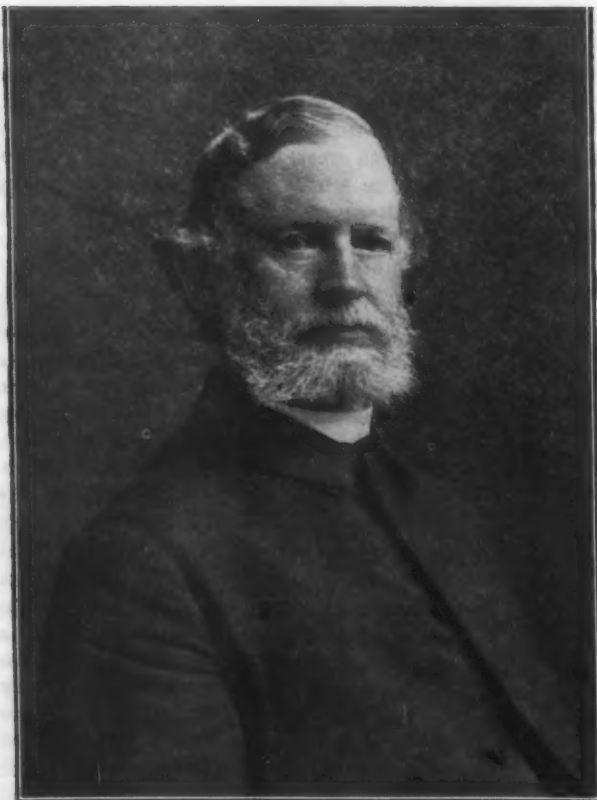
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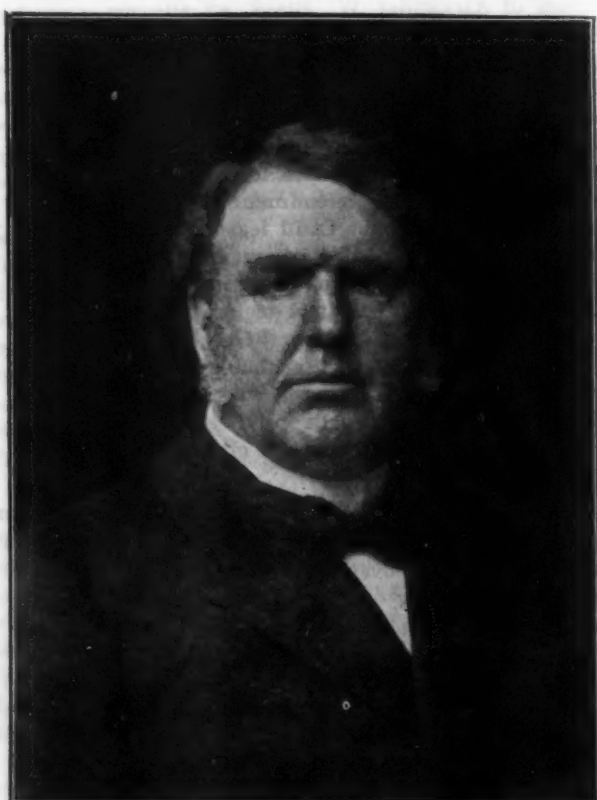
Bishop William Burt



Bishop Luther B. Wilson



Bishop Thomas B. Neely



Bishop James R. Day
Resigned May 23

KNOWLEDGE BY OPPOSITES

IT is an old question of the quidnuncs: Can a poor man know what poverty is? Can a blind man know what it is to be blind? The implication of this question is that a man who has never known what wealth is, can never really appreciate its opposite, want; and that a blind man, having never experienced the joys of vision, cannot really be sensible of the deprivation of sight. There is a deep truth here which is applicable in the spiritual sphere—the principle of knowledge by opposites. The man of the world who has never by personal experience tasted that the Lord is gracious, can have no conception of what Christianity really means. He may think he knows it, but he does not. His ideas as to the true inward meaning of the Gospel are as hazy as were the mixed conceptions of the blind man who said that he thought the color red was like "the sound of a bugle." The worldling cannot know worldliness in this sense—he does not know it by contrast with its opposite, spirituality. He lives in a different world from the spiritually-minded man. Having never known, he does not miss the glories of the Christian experience. These beauties lie entirely outside the purview of the unconverted man.

"Something there is in every hue
Christless eyes have never seen."

If the worldly man would understand the penury and feel the pinch of his own worldliness, he must to some extent become Christianized. It is the touch of God on the soul that discovers to it its want and disillusion it with sin. The prodigal did not really feel himself to be in want until he thought of his father and his wealth. Blessed are they who follow on to know the Lord, for in knowing Him they come to recognize and appreciate at the same time a multitude of beauties and graces in human life before unguessed and undiscoverable.

FORTY YEARS

IT is well sometimes to look backward. On the 4th of May, 1864, forty years ago, Grant's army crossed the Rapidan to begin the last great movement which, when completed, was to crush the Rebellion. The terrible battles of the Wilderness and of Spottsylvania Court House followed, and, by the end of the month, the two huge armies were facing each other at Cold Harbor, not far from Richmond, but it was to be nearly a year before Richmond fell into our hands.

On the 5th of May Sherman began his memorable march from Chattanooga to Atlanta and the sea, which was to show that the Confederacy was a hollow shell, only needing to be pierced, and was to have very much to do with ending the war. But by the last of May he had lost ten thousand men, and was still a good way from his goal. Not till the first of September did he reach Atlanta.

So that, while the end might be said to be in sight, May 30, 1864, and the issue no longer doubtful, the bloody rain of battle still poured its ghastly flood upon the land, and much carnage was yet to come. Tens of thousands of homes were desolate, and hundreds of thousands of

men confronted each other on hard-contested fields. It was a gloomy hour. We were suffering for our sins. The atrocious crime of human slavery, in which the whole nation had so long been implicated, was being expiated. The mighty scourge of war could not wholly pass away until the wealth piled by the bondsmen's two hundred and fifty years of unrequited labor had been sunk, and the blood drawn with the lash had been paid in full measure by that which flowed forth at the bidding of bullet and of sword. The righteous judgments of the Lord were resting heavily upon us.

In the forty years that have now gone much history has been made, and many changes have come about which cannot here be recounted. Brighter skies by far are over us. Our prospects as a people—united, strong, intelligent, immensely wealthy, fast approaching one hundred millions in number—may even be called brilliant. Yet there are clouds. There is still demand for heroism. Many reforms lag sadly by the way, and wait long for their consummation. Who will step into the breach as boldly as did the boys in blue under their conditions? The "legendary virtue carved upon our fathers' graves," to use Lowell's words, will not suffice for present needs. We shall be "traitors to our sires" if we meet not the call of this hour as nobly as they met the call of that.

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward,
who would keep abreast of Truth."

If the Memorial Day which we celebrate so soon shall content itself with eulogizing 1864, and shall not put fresh courage into us for the pressing obligations of 1904, it will not have completely fulfilled its mission. Truth takes many shapes, makes many demands. To be ever loyal to her claims needs as much bravery as to march up to the cannon's mouth. Where are the armies who have enlisted under her banner and propose to fight it out on this line, no matter how long it takes or what cost it may involve? Their ranks are much too thin, but let them on no account be discouraged. The future is theirs.

"And, behind the dim unknown,
Standeth God within the shadow, keeping
watch above His own."

Important Work of Mediation

ON Wednesday, May 25, at the inauguration of Prof. W. D. Mackenzie, D. D., as president of Hartford Theological Seminary, Prof. H. C. Sheldon, D. D., of the School of Theology of Boston University, spoke as follows:

"It is my office to bring the greeting of the School of Theology of Boston University. The office is a grateful one; for nothing forbids that the expression of good-will which I am expected to voice should be most sincere and cordial. No one in the Boston faculty is conscious of any ground for other than perfectly friendly feelings toward the Hartford Theological Seminary. It is true that some of us remember that one reason for founding the institution was a felt demand for a protest against the Arminian teaching which had begun to invade the Divinity School in New Haven. But we presume there has been a considerable evolution since the days of Bennet Tyler, and that more recently you have not judged that opposition to Arminianism enters

specifically into your vocation. Very possibly you still consider it a part of your mission to look out for your twin sister in New Haven, and to see that she does not stray too far into the paths of liberalism. But that is no ground of objection on our part. Indeed, we are quite ready to admit that such watchcare may be in the providential order.

"As there is no grudge on the side of the Boston School toward you, so we are happy to believe that you entertain no grudge against us. Possibly some of you may have been reminded of Wesley's famous saying, 'The world is my parish,' and have thought that the Boston School has been acting on that aggressive maxim in educating so many Congregational ministers. But you have observed that we have done nothing by choice or set purpose in this matter. You have also reflected on the fact that, so far as the ministers furnished by our School to Congregationalism have been of Methodist antecedents, the responsibility for the contribution manifestly rests with the Congregationalists, since it would not have happened but for very low fences and inviting pastures. Accordingly you attach no blame to us, and the conclusion stands that no cloud of jealousy dims the brightness of that sky which includes in a common embrace our respective domains.

"We are glad to greet our brother workmen—the new president and all associated with him—in this honored seat of sacred learning, on the threshold of the new century, and to bid you Godspeed. We recognize that it is a difficult time for theological educators. But just because it is a difficult time, it is an era of grand opportunity. The difficulty arises from the presence of new factors that press in and claim attention. The presence of these new factors means an opportunity to enrich the inheritance which has come down from the ages, if only the right adjustment can be made between the old and the new. To mediate between these, to reconcile the claims of conservatism with the claims of progress—this is the great and insistent task of theological education in the present. There is no staving it off or putting it aside; and any party which attempts this is certain to be stranded as respects leadership and permanent influence.

"In the opinion of those whom I represent no theological teacher can fulfill the special demands of the time whose soul is not filled with reverence and affection for the treasure in the historical inheritance. No more can any teacher meet those demands whose mind does not turn toward the newer learning in the spirit of patient inquiry and genuine catholicity. An immovable conservatism and a rash liberalism are alike disqualified to meet the exigency which confronts us.

"In this great and necessary task of mediating between the old and the new, may it be the high honor of the Hartford Theological Seminary to take a signal part. May each succeeding decade of the century witness the increasing lustre and enlarged usefulness of this School of Sacred Learning!"

Work for Seamen

THERE is, perhaps, no more practical and less academic question or enterprise than work for seamen. The life of the sailor tossing on the bright blue sea or almost engulfed in the furious hurricanes of a stormy deep, seems utterly apart from that of the man who amid classic shades digs for Greek roots or dissects a biological specimen. And yet when the Congregational Club of New York took up the subject of work for sailors it brought Dr. Alexander McKenzie, a college graduate, from the stately shades of Cambridge, a man in touch with Harvard culture, and William Sloane, a recent graduate of Yale, a typical representative of Young Yale, and chairman of the Army and Navy committee of the Young Men's Christian Association, to present that cause. The other speaker of the evening, Admiral Higginson ("Admirable" Higginson, the chairman would call him), is a graduate of Annapolis, which gives a collegiate training of a particular kind. All this does not prove that every man should go to college (for some should stay away for the good of the

country), but it does seem to indicate that mental discipline, culture courses, and even extended erudition, should fit a man the better, for practical ministry in some form to his fellow-men. It ought to be the case that the more ideas a man has, the more ideals he gains too. The lily-white hands of culture may also be helping hands active in social service.

The Indispensable Man

AT the recent meeting of the Congregational Club of New York, referred to in the foregoing editorial, which was devoted to a consideration of the needs of sailors and marines, Dr. Alexander McKenzie, of Cambridge, who comes of a family of sailors, spoke of the sailor as the "one indispensable man" without whom continents could not be discovered, missionaries carried on their evangelizing errands, and nations redeemed from barbarism. If it had not been for the sailor, England would not have been Christianized or a republic established on these shores. Yet people seldom think of the sailor, largely because he does his work so far away from the sight of men. Doctors, lawyers, mechanics, teachers, ministers—and in these days every man thinks that he can do his own preaching for himself—could be dispensed with, said Dr. McKenzie, but never the sailor.

This apt way of putting the case was made by the speaker the basis for a warm plea and argument for philanthropic and evangelistic work among the men of the sea. Dr. McKenzie told how when a boy he had gone down to the shore in a New England port and put off in a boat to meet his father, whose ship was standing in from a three years' cruise. As his father in the bow of the ship caught sight of the eager lad who was excitedly waving his hat from the small boat, he shouted to a sailor: "Throw a rope to my boy!" The rope was thrown to the young fellow, and he was soon aboard the ship in his father's arms. "So," said Dr. McKenzie—with intense feeling, while his voice trembled with emotion—"the Heavenly Father calls to Christian people today to extend their sympathies and help to the seamen. Throw out a line to God's boy!"

General Conference and Roman Catholicism

THE Roman Catholic question continues to pop up in the General Conference in what seems to us an unfortunate way. The Bishops in their Address, as our readers may have noticed, devote a paragraph to Romanism and its attitude toward the public schools in this country and toward religious liberty elsewhere. A Roman Catholic priest took occasion, upon seeing this utterance, to write a column for the city papers, protesting that the allusion was uncalled for, unchristian, and unhistorical in its statements and implications. This brought Dr. James M. King next morning to the platform with a proposition to adopt and confirm as the utterance of the General Conference the paragraph from the Bishops' Address, and to add a resolution assuring our missionaries in Catholic countries of sympathy and help in their struggles for religious and civil liberty. This was followed, after it had been sent to a committee for consideration, by an attempt on the part of laymen to forestall any committee action. Then came the fraternal delegate from Ireland with a long story of the oppressions and injustices wrought by Romanists in his land. Next evening at the missionary anniversary Rev. Dr. William Burt most vehemently denounced Romanism as he has for years

seen it in Italy. Still later came a resolution, which was adopted, asking Congress to enact a constitutional amendment forbidding sectarian use of public money; while in Bishop Hartzell's address and report of his work, just given, there are additional allusions to Roman Catholic oppressions in some of the lands which he has visited.

Without stopping now to discriminate between these various utterances, some of which were careful and deliberate, and others of which were simply denunciatory, we may say that it seems to us a needlessly irritating, a wholly unedifying, and an entirely uncalled-for piece of business to lump together "Mormonism, Romanism, and other evil isms," as has recently been done, without discrimination, in one of these deliverances. Nothing whatever is gained for truth or righteousness by denunciation, pure and simple. There is a right way to deal with the question of the evils associated with or growing out of or essentially belonging to Roman Catholicism, but that method surely is not the policy of unreasoning and rabid assaults. One would imagine, in listening to some of the addresses that have been made on this subject, that the Roman Catholic Church is evil, only evil, and that continually.

OUR NEW BISHOPS

AS appears in the regular report of the proceedings, the General Conference accepted the wise recommendation of the committee on the Episcopacy, that eight new Bishops be elected. Balloting began on Wednesday, the 18th, and the eighth Bishop was elected on the 14th ballot on Saturday. Taken as a whole, the selections are unusually wise and satisfactory, giving promise of splendid leadership to the church at large. For this magnificent result the entire denomination should be devoutly grateful. We present herewith brief sketches and characterizations, with portraits elsewhere.

JOSEPH F. BERRY was born in Aylmer, Canada, and is 48 years of age. Educated in the public schools and converted early in life, he entered the ministry in 1874, and was at the time of his election, as he had been for many years, a member of the Detroit Conference. From 1884 to 1900 he was assistant editor of the *Michigan Christian Advocate*. In journalism he manifested marked ability, even genius of an unusual order. Chosen to edit a paper for the Epworth League, he launched the *Epworth Herald*, which from the first has been a phenomenal success, reaching under his masterful direction a circulation of more than 125,000. As editor he stood for the fundamental truths and well-established principles and work of the denomination. For four years he has borne with signal success the double work of editor of the *Herald* and General Secretary of the League. He is brotherly, sagacious, an intelligent reader of men, quick to apprehend situations and wise in adjustment to necessities. That he received more than the two-thirds vote needed for an election on the first ballot, attests the degree of favor in which he is held in the denomination.

HENRY SPELLMEYER was born in New York city, and is 56 years old. He was graduated from New York University in 1866, and from Union Theological Seminary in 1869. Before his graduation from the theological seminary he entered the ministry of the Methodist Episcopal Church in the Newark Conference, and for thirty-four years he has been a pastor of the leading churches in and around Newark. He was a member of the General Conferences in

1896 and 1900, and in the latter year came within 84 votes of election as a Bishop. He was chairman of the committee of entertainment of the General Conference in 1900 and 1904. Bishop Spellmeyer, therefore, comes from the pastorate, to which he has devoted his life, and from a record of unbroken success with leading churches. He is an illustration of the all-rounded, well-balanced, deeply religious and always successful pastor.

WILLIAM F. McDOWELL was born in Millersburg, O., and is 46 years of age. He has been corresponding secretary of the Board of Education since 1899. His education was received at Ohio Wesleyan University, where he was graduated in 1879. He took a course at the School of Theology of Boston University, getting the degree of S. T. B. in 1882. His first pastorate was in Lodi, O., and subsequently he served churches in Oberlin and Tiffin, O. From 1890 to 1899 he was chancellor of the University of Denver. Bishop McDowell belongs to the modern school of thinkers and preachers. Loyal to the old and fundamental, he welcomes gladly all the light and interpretation which this remarkable age sheds upon the Bible and upon all truth. A well-furnished scholar, with high and exacting standards for the pulpit and the platform, with marked oratorical ability, he will everywhere be heard with delight and carry refreshment and inspiration.

JAMES W. BASHFORD was born in Fayette, Wis., and is 55 years of age. He has been president of Ohio Wesleyan University at Delaware, O., since 1889. In 1873 he was graduated from the University of Wisconsin, and in 1876 he took his theological course at the School of Theology of Boston University. In 1875 he began his work as a pastor in Boston, continuing with marked success at Chestnut St., Portland, Me., and at Delaware Ave., Buffalo, until he accepted the college presidency. Bishop Bashford, because so well known, is greatly beloved and much admired in New England. Thoroughly equipped and furnished intellectually, an ardent piety gives glow and conviction to his sermons and addresses. Modern and progressive in his views, he is yet thoroughly evangelical and evangelistic. Holding himself under splendid self-control, he is a judicious administrator and executive.

WILLIAM BURT was born in Padstow, Cornwall, England, and is 52 years of age. He was the oldest son of his widowed mother, who, with her family, moved to Warren, Mass., in the early seventies. Converted in the Warren Methodist Church, he soon felt called to the ministry. He is a graduate of Wesleyan Academy, Wilbraham, of Wesleyan University (class of '79), and of Drew Theological Seminary. In the spring of 1881 he joined the New York East Conference, and was stationed at St. Paul's Church, Brooklyn, and later at the De Kalb Ave. Church. At the close of his pastorate there, at the urgent request of Bishop Foss, he accepted the appointment to our Italy Mission. His twenty years' success there is due to the developing of the large plans he thought out from the first. He has traveled extensively in Bible lands. He has been four times a delegate to the General Conference. Doubtless while he understands our Methodism in Europe better than any other representative in the church, he has kept in close touch with the work in the home land.

LUTHER B. WILSON is a native of Maryland, and is 47 years old. He studied medicine at the University of Maryland, graduating in 1877, and practiced in Baltimore for one year, when he decided to enter the ministry and began a course at Dickinson

College. Four years later he graduated with honors, and was admitted to the Baltimore Conference. After filling several pastorates, he was sent to Waugh Church, Washington. While pastor of this church he was made presiding elder of Washington District, and at the expiration of his term of six years was appointed to Foundry Church, Washington. He served three years there, and was appointed presiding elder of West Baltimore District. A man of excellent presence, well-poised judgment, tactful, a fine preacher who can rise to the strength, dignity and enthusiasm of any occasion or position, he will magnify and honor the great office.

THOMAS B. NEELY was born in Philadelphia, and is 63 years of age. He has been a member of the Philadelphia Conference for many years, serving as pastor and presiding elder. He has been a member of five General Conferences, and is distinguished as a parliamentarian and debater, rivaling leadership in the General Conference with Dr. James M. Buckley. In 1900 he was elected corresponding secretary of the Sunday School Union and Tract Society, and editor of the Sunday-school publications. He is author of several important volumes, the best known being, "Evolution of the Episcopacy," and "The Governing Conference in Methodism." A strong preacher, logical and instructive upon the platform, deeply devoted to the church, of high and exalted aims, a model presiding officer, he will everywhere magnify the great office to which he has been elected.

JAMES R. DAY was born in Whitneyville, Me., and is 59 years of age. Graduating at Bowdoin College in 1874, he entered the ministry in Maine and took such high rank that he was soon summoned to leading pulpits in Boston and New York. From Calvary Church, New York city, he was elected in 1894 chancellor of Syracuse University. His administration as the head of this institution has been phenomenally successful. Under his leadership the funds of the University have been bountifully multiplied, new departments have been added, and all have been strengthened. Bishop Day is a man of massive proportions physically, mentally, and spiritually. A masterful executive, he is strong and attractive in the pulpit and on the platform. Undeviatingly anchored to the fundamental revelations of the Scriptures, but with open and receptive mind to the assured results of modern Biblical investigation, he will greatly aid in the most important work of the hour in our church, mediating between the varying phases and expression of old and new truth. He will prove a tower of strength and wisdom in the episcopal board.

Just after the above was put in type, a telegram from our correspondent, Dr. J. B. Young, states:

"Day, after forty-eight hours' reflection and prayer, in impressive appeal declined office of Bishop. Duty impels him to remain in educational work. Deep impression. Resignation accepted by large vote. Further election of Bishops indefinitely postponed."

Vindicating Our Theological Schools

THE charges of heresy against Garrett Biblical Institute and the School of Theology of Boston University, which have been so persistently circulated for a long time, being especially leveled against certain professors in each institution, and which were carried to the General Conference and agitated and pressed there, have come to naught, as they ought, and as we

expected. An associated press despatch, sent out from Los Angeles, Saturday, May 20, says:

"The disturbing charges of heresy that have agitated certain circles in the Methodist Conference since its opening have been finally disposed of in the committee on Education. The report, which finds that the charges of heresy have not been sustained, says in part: 'We are persuaded that there is no sufficient foundation for the allegations that certain of our theological schools are disloyal to the doctrinal standards of the church. None of the memorials received contain any specific charges, and there have come to the committee satisfactory statements as to the doctrinal soundness of the teachings in one of the institutions in the reports of the numerous visitors appointed by the Annual Conference.'"

Now may we not have a cessation of these unfounded and very harmful charges?

Settled at Last

ONE of the most important decisions ever rendered by a General Conference was that which was reached at Los Angeles a few days ago, and duly detailed in our report of the doings of that body. We refer, of course, to the conclusion, now expressed in the law of the church, as it had been long embodied in the unbroken practice and conviction of the episcopacy, that it is contrary to the constitutional restrictions imposed by our organic law for the General Conference to district the Bishops for a term of years. This decision, backed and brought about by the counsel and consideration of some of the ablest lay and clerical masters of jurisprudence in the church, ought to settle the matter for some time to come, although it is of course within the province of the General Conference at some future meeting, should a majority hold a contrary view, to reverse its own conclusion. For the present, at least, the vexed question is relegated to the rear.

The doctrine, as laid down in the decision, and as implied or expressed in the debate, is that the General Conference has no legal or constitutional authority to erect a group of Conferences and place a Bishop in charge of that cluster of Conferences for a quadrennium or longer. It has always been held by the chief writers on the Methodist episcopacy that, while in certain respects the Bishops are the creatures of the General Conference, subject to the will of that body and under its directions, in certain other regards they are co-ordinate in authority; and it is now expressly declared that the project of districting the general superintendents, so far as its exercise might be assumed by the General Conference, lies within the sphere of those co-ordinate, or perhaps independent, functions of the bishopric with which the chief legislative body of the church may not meddle.

Yet, as was suggested by more than one speaker, it seems clear that the Bishops themselves may do in this respect what the Conference may not attempt. It is within their province to arrange a group of Conferences for one of their number, over which he shall preside for two or three or four years in succession, meanwhile attending to such other duties at large as will keep him still, in the full meaning of the term, "an itinerant general superintendent." Why should the Bishops not form, say, the Rocky Mountain work into such a district as an experiment, keeping a Bishop there until he becomes a local power, and until he really is identified with the field? The frontier needs the presence of a leader, and it seems to us that such an experiment might well be made, even if it should not be prolonged more than a couple of years. Set a man with the

gifts of leadership at large, to touch, with his personal influence, Utah, Wyoming, Nevada, and Montana — is not that a suggestion worthy of consideration by the new board of Bishops? It lies within their province to make some new ventures. This one has in it, we believe, the possibilities of great strategic victories.

PERSONALS

— Mark Guy Pearse is now making a tour of the Maritime Provinces.

— Richard T. Greener, the first negro graduate of Harvard University, is the United States consul at Vladivostok.

— Rev. Sam Small turns up again delivering speeches for Hearst, the would-be Democratic nominee for President.

— Rev. George S. Butters is to preach the baccalaureate sermon to the senior class of the College of Liberal Arts of Boston University, at St. Mark's Church, Brookline, next Sunday afternoon, at 4.30.

— Mr. A. B. F. Kinney, of Worcester, second reserve lay delegate of the New England Conference, declined last week the opportunity to be seated, on summons from Los Angeles, there being a vacancy which made him eligible.

— Alexander Dowle, of Zion City, has survived his Australian tour, and reached London, on his return journey to Zion. He left his wife and son in Ceylon.

— Dr. Borden P. Bowne will deliver the baccalaureate sermon before the graduating class of Lasell Seminary for Young Women, Auburndale, on Sunday, June 5.

— Dr. Louis Albert Banks began a two weeks' gospel temperance campaign with the Linwood Avenue Methodist Episcopal Church and the other Cold Springs churches, Buffalo, Monday night, May 23.

— A pathetic circumstance connected with the journey to Jerusalem of the delegates to the World's Sunday-school Convention was the sudden death of Mrs. John G. Brown, a delegate, sixty-three years of age, within sight of Jerusalem. This Christian believer reached two Jerusalems at once. Dismantled and disappointing is the earthly Zion, but the city of God on high is fair beyond all expectation, and in its beauty fadeless forever.

— Miss Helen Gould says that the memento she prizes more than anything else she possesses is the flag which the sailors of the "Raleigh" voted to give to her, and which holds a prominent place in her home at Lyndhurst. The American flag flies every day at Lyndhurst from sunrise to sunset.

— A writer in the *Daily Christian Advocate* thus fittingly and justly refers to Dr. Goucher's work in connection with the Woman's College of Baltimore: "He gives his life to the college. That sentence, if unfolded, like a magician's flower, would tell you of years of labor, anxiety, travel and liberality."

— Rev. W. T. Johnson, of Mansfield, announces the bereavement which has come to his home in the following note, written May 18: "Our dear little daughter Beatrice died yesterday afternoon of diphtheria. She was nine years old. Her death is a great blow to Mrs. Johnson and myself, and the children are heartbroken."

— A party of home coming missionaries, consisting of Mrs. S. P. Craver and son, of Montevideo, Uruguay, Miss Jeannette Carpenter, of Concepcion, Chile, and Miss Elizabeth Hewett, of Montevideo, Uruguay, arrived in New York on the steamship "Cedric," Friday, May 13. Miss Carpenter

went immediately to her home in Delaware, Ohio, and Miss Hewett to Los Angeles, Cal.

— Mayor A. R. Weed, of Newton, made an excellent address on Sunday evening at the Methodist Church, of which he is an active member, on "Civic Righteousness."

— Bishop E. E. Hoss, of the Methodist Episcopal Church, South, who is to represent our sister church at the British Wesleyan Conference, will sail from Boston on the "Canopic," of the White Star Line, May 28.

— While crossing the tracks recently at Braintree, Rev. E. W. Burch, pastor at Holbrook, was struck by an engine and sustained the fracture of two ribs and his left arm. His foot was not cut off, as at first reported. He is now resting comfortably at the Relief Hospital, Boston, and a complete and speedy recovery is expected.

— Chancellor J. R. Day, of Syracuse University, in resigning the bishopric (report of which is outlined in the proceedings of Monday) because of constraint of conviction that he must devote his life to Christian education, places himself alongside the sainted Wilbur Fisk. In thus refusing the crown which appeals most strongly to our ministers, he continues a greater work, which will bring its own richest reward and coronation. It is unspeakably refreshing to know that there is yet one man large enough to decline the episcopacy.

— A telegram received on Tuesday morning from our reporter at the General Conference states that four Missionary Bishops have been elected: For India, Rev. Dr. W. F. Oldham, assistant secretary of the Missionary Society, so well known, and Rev. Dr. John E. Robinson, of India, thirty years a missionary, and editor of the *Indian Witness*; for Japan, Rev. Dr. M. C. Harris, who is known for his splendid work with the Japanese and Chinese on the Pacific Coast; for Africa, Rev. Dr. I. B. Scott, editor of the *Southwestern Christian Advocate* of New Orleans, and one of the best representatives of the colored race. Time and space will only permit of this announcement, with heartiest commendation of the selections made.

— Rev. William W. Guth writes from Jerusalem, under date of April 30: "We shall spend about a month in Jerusalem. A few days ago in Jericho we were fortunate enough to fall in with Prof. George Adam Smith, who was just returning from a tour of exploration in the Moab country. We are now together in the same hotel. The association is indeed a rare treat. The sincerity and kindliness of his manner socially, and the reverence of his attitude to everything sacred, coupled with his thorough scholarly spirit, explain the gripping power of his spoken and written words. We have also made a delightful acquaintance with Prof. Paton, of Hartford Theological Seminary, who has been the director of the American School of Oriental Study and Research here for the past year. The good work Prof. Mitchell did here two years ago in the same capacity is very evident."

BRIEFLETS

Rev. S. E. Quimby, secretary, sends a copy of the New Hampshire Conference Minutes.

Elsewhere will be found a notice of the Commencement exercises of Boston University, which promise to be of unusual interest. All the faculties have voted to adopt the academic costume this year.

Before the next HERALD is sent to press, the General Conference will have ad-

journed. We desire, therefore, to say in this number that it strikes us that it is the best General Conference, in ability, in purpose, and in what it has accomplished, that we have ever known. It has done much, and, as a rule, has done everything wisely and well. A dominating purpose to serve the denomination has been conspicuous; and very little—indeed, comparatively nothing—of the political scheming and selfish plans which have so greatly disgraced previous sessions, has been apparent.

The *Wesleyan Christian Advocate* of Atlanta (Church South) puts the case remarkably well in saying, last week: "The truth is, Methodism's protest against sinful worldly amusements does not rest on statutes specifying certain forms of these amusements. Its spirit and teaching and history are all against the indulgence in those things which do not tend to the love and knowledge of God."

Rev. J. A. L. Rich, of Grace Church, Taunton, writes under date of May 19: "I know you will be pleased to learn that Grace Church is now practically out of debt. Some \$9,000, which has burdened the people so long, has been canceled through a generous proposition made by the heirs of the Wm. H. Phillips estate, which was unanimously accepted by the adjourned quarterly conference held last evening. The people are happy, and hopeful as to the future prospects of the church."

As we are closing up our columns, our correspondent telegraphs from Los Angeles: Editors, Kelley, *Methodist Review*; Buckley, *Christian Advocate*; Gilbert, *Western*; Thompson, *Northwestern*; Spencer, *Central*; Smith, *Pittsburg*; Nast, *Christliche Apologete*; Munz, *Haus und Herd*; re-elected. R. E. Jones, elected editor *Southwestern*; D. L. Rader, editor *Pacific Advocate*.

The steamer "Grosser Kurfurst" brought back to New York last Thursday 533 of the 817 Christian pilgrims whom she took away, March 9, to attend the World's Sunday-school Convention at Jerusalem. There was but one fatality during the journey of 12,000 miles. At the main truck of the steamer as she came up the harbor was a flag bearing a white cross and the legend: "By this sign conquer." The complete itinerary planned was made, except that the call at Alexandria was omitted on account of the appearance there of bubonic plague.

Preaching to the Princeton students on a recent Sabbath on the character of Nathanael, who was an "Israelite indeed," a true spiritual son of Abraham, a typical representative of Israel, Dr. Paul Van Dyke, made the subtle point that a man's real religious character is measured not so much by that stand which he takes toward a teaching of Christ when he deliberately, as it were by a process of mental mensuration, adjusts himself to it, as by that instinctive attitude toward a truth (not necessarily recognized as a teaching of the Master) unconsciously assumed in off-moments of the life, which reveals the true man. Many people try to satisfy themselves that they are in proper shape religiously by laboriously getting up an experience at certain stated intervals—as at church on Sunday; but when taken off their guard, in some by moment of the life, their essential worldliness comes to sudden manifestation. God reads the thoughts and intents of the heart, and demands that the formal creed of the lips shall be matched by the vital experience of the sympathetic soul.

Memorial Day

THE reunion this past week at Hartford, Conn., of the veterans of the Society of the Army of the Potomac revives memories of the days of civil strife, but in a dreamy and tender rather than in a sharp and bitter way. The old soldiers like to tell how they marched, bivouacked, or mayhap bled together—from the "Long Bridge" to Richmond and from Chattanooga to the sea via Atlanta. But they are a kindly set of fellows after all. We will not call them old, but just well seasoned and ripened. They fought hard—except a few of them—while they did fight, and the country now reaps the good fruits of their once tumultuous labors. There is no rancor in the hearts of the veterans. After Appomattox they accepted the proclamation of peace in the spirit of the Confederate farmer-soldier who whimsically declared: "I whipped as many of them as they did of me, and now I am going home!" and they have been living since—again we say except a few, who have been waving the bloody shirt now and then—in accordance with General Grant's prayer (or "general order"): "Let us have peace!" No one will grudge the old soldiers a glimpse again of the tattered battle-flags (of which the capitol at Hartford holds a goodly share), nor the hearing now and then of the beats of a "rat-tat-too." Their "tramp, tramp, tramp" will not disturb the dead who sleep in Arlington, nor their metaphorical "camp fires" ever inflame again the people North and South to the sin of civil schism.

Six Episcopal Residences Vacated

BY the acts of Providence and of the General Conference seven great cities are to be supplied anew with resident Bishops. These cities are all notable Methodist centres, and are fraught with vast possibilities of growth, increase of influence, and a higher vantage ground for the denomination. Whatever has been done by the Bishops resident in these centres for the past dozen years or so, it is true that there yet remaineth very much land to be possessed in all of them. Chicago, Cincinnati, Detroit, Boston, Washington, Philadelphia, and New York city will all welcome new general superintendents to reside in the midst of them as local leaders, episcopal advisers, and chief representatives of the denomination. At this writing the episcopal residences for the new quadrennium are not yet assigned by the General Conference; that work is one of the final tasks of the body. While the individual choice of the Bishops themselves will not be the only element involved in the assignment of the general superintendents to their residences for the quadrennium, as was the case only a dozen years ago, yet that factor will doubtless be given much weight in each case. The fact is, that the assignment four years ago, while finally "fixed" by the General Conference, was simply the formal sanction given by that body to an arrangement made among the Bishops themselves. Unless some good reason to the contrary shall present itself to the committee on Episcopacy, which prepares the list of residences to be submitted to the main body, the Bishops will probably agree in regard to the places where they will live, and the agreement will stand on the General Conference record as the law enacted in the case by that body.

And yet it is more than possible that the Conference may do more than this, and consider in each case the peculiar adaptation of the Bishop proposed for a certain city to the local environment and need of that field; while in some cases the plea of a city for a certain man may receive consideration.

THE MAN IN THE TOWER

Beside the track there's a narrow tower
Where some one watches alway,
And a thousand lives he guards each hour
Faithfully day by day:
The man who toils and the millionaire,
And the lisping child he has in his care,
And the crowded trains rush to and fro,
And the people come and the people go
With never a thought of him watching
there!

Beside the track in his narrow tower
He guards when the skies are blue,
And he peers away through the blinding
shower,
Keeping the fateful signals true;
And the man who has more than his right-
ful share,
And the man who has dreams of joy some-
where,
And the man who laughs and the man
who sighs,
And the maid with the lovelight in her
eyes,

Put their lives in his hands, all unaware.

Beside the track in his narrow tower,
Poor, unknown, unsung is he,
Who holds in his hands a greater power
Than an admiral of the sea!
And the man who is bent by a weight of
care,
And the man who has sighted a goal some-
where,
And the men who rule in temples of
trade,
And the mother at home, and the blissful
maid,
Do they think of the debts that they owe
him there?

— S. E. KISER, in "Ballads of Busy Days."

OBSERVATIONS IN PORTO RICO

BISHOP CRANSTON.

NOWHERE in my travels have I seen better roads than on this beautiful island. In hardness and smoothness they are a near approach to the asphalt street. The bridges are of steel or solid masonry, the grades easy. Add the beauty of the tropical foliage that robes like gorgeous drapery even the highest mountains — from almost any peak of which a boy might throw into a banana tree — and the picturesque effect of the sinuous trail ever following the line of least resistance, whether it lead into a cave of shadows or out where the landscape grows and grows till it touches a far-off sky — and one might easily imagine that this island is a great park designed and beautified for the delectation of people who live solely for the luxury of driving. Here and there, where the engineering has disturbed nature, trees, not all alike, planted and cared for by the *camineros* or supervisors, transform the highway into an avenue. Every few miles there is a neat house by the roadside for the occupancy of the men who have the adjacent section in charge — after the manner of great railways. The distance from the capital, or nearest chief city, is indicated by marked posts that in fractions of one-tenth, as well as in whole numbers, show the kilometers traveled or yet to be achieved, so that one need never be in ignorance of his exact whereabouts more than two minutes. The American becomes very familiar with the fraction three-fifths, as his mind persistently turns the kilometers into miles.

So much to the credit of old Spain and of the new insular government now rep-

resenting the United States — as road builders. One built for war, the other builds for peace and the civilization that would make an end of war. There is a difference in motive; and there must be a difference in the outcome.

From this Eden

the ruined man has not been driven. In the midst of its unfading charms he abides in ignorance, poverty, degradation, and, worst of all, in abject indifference to the startling contrast between himself and the glories of the paradise about him. I am writing now of the average native, the peasant, the mountain dweller, and the laborer — ninety per cent. of whom can neither read nor write. And as for religion, I was positively assured by those who should know, that when Protestant missionaries entered Porto Rico the entire population was dependent for religious instruction on less than ninety priests, most of them indifferently educated and many of them morally unfit for the priesthood. It is said that in the province of Utuado there was one church for 40,000 people! Had all the priests been well equipped, both in training and morals, what could one accomplish among 10,000 scattered people? It was inevitable that the priests should be found in the centres of population only, and that scores of thousands of poor people outside these centres would remain untaught, unshepherded, and — unmarried. I looked one day upon a school of seventy pupils. The teacher told us that they had already undergone a marvelous transformation as to the cleanliness of their bodies and clothing, but the evidences of poverty and neglect were still so apparent as to provoke pity, while the most of their faces, in shadings that would never be washed away with water, told of racial types mingled in hopeless confusion. One must see the poverty of these people, the hovels in which they live, the crowding of the sexes into the one unfurnished apartment — if that word may be used of a place but half shut in from rain or wind or vagrant eyes — to understand what moral chaos must result where marriage can be solemnized by less than ninety persons out of 900,000, and the fees are so exorbitant as to be prohibitive.

Could there be a more stinging comment upon such conditions than is found in the fact that in the earliest days of the occupation of the island by our troops the commanding general felt impelled to issue an order declaring in substance that the union of any man and woman who had lived together for one year should be regarded as a legal marriage if a child had been born to them? This, of course, was for the sake of the thousands of children who had until then remained illegitimate, as well as a recognition of the lawful intent of parents who had been too poor to secure the only recognized legal sanction to their union. Think of such a function being left to the outraged moral sense of a military governor by a civilized nation under the influence of a great church for so long a period of time! That merciful edict of an American general has been followed by suitable legislation in the insular assembly, and civil marriage is now recog-

nized as lawful; but much remains to be done by way of religious instruction as to the sacredness of the conjugal relations. It must be admitted that the priests are not pleased, but then — sacraments should be less expensive.

The Story of the Dead

is almost equally pathetic. People who, being too poor to buy a plain coffin, must hire a box, wrap the body of their dead in any old garment, roll it into the grave, and return the box to be used again and again by others, are too poor to pay fifteen or twenty dollars for the services of a priest. Take the covenants of religion from the cradle, its sanctions from parenthood, and its ministries from the bereaved, and what remains to impress or help the man and woman in the bitter struggle of existence? The tumbling of the bones of the dead out of their graves, when relatives are no longer able to pay the *ground rent*, is a fitting *finale* to this awful *régime* of mercenary ecclesiasticism.

Let no American quiet his conscience or stay the hand of relief under the delusion that such degradation prevails only among the colored and mixed races of the island — though if that were true it would not lessen our national disgrace in allowing such conditions to continue. A gentleman who was neither American nor a missionary said to Dr. Drees in my presence that in his vicinity the whites were more unutterably ignorant and degraded than the blacks. The latter, he explained, had learned from their former masters that certain proprieties were imperative in the relations of the sexes, and that marriage was to precede the family; whereas it was the way of the whites to simply "take up with each other" without any ceremony or covenant whatever. I would not even intimate that this witness fitly characterized all the people, either white or black. Porto Rico has its intelligent, civilized and moral classes, but they are the fortunate heirs of influences thus far denied to a woefully disproportionate multitude of the people.

This is not "Protestant talk." Two American priests who visited the western part of the island are quoted by a reliable witness as using words — concerning its religious and social conditions as observed by them — which in the mouth of a Protestant would be discredited as libelous. The Roman Catholic Church is a religious organization with a secular conscience. Propagandist first, reformer so far as expedient. To her composite consciousness a higher ideal than this seems to be alien, if not impossible. That she is first a propagandist, appears in her hatred of "the sects" that preach the same Christ and teach the same code of morals preached and taught by herself. That expediency regulates her conscience as to the reformation of society — however mistaken in her application of it — Mexico, Cuba, Porto Rico, South America, the Philippines, and her work in China amply attest. If it be pleaded in her behalf that (with her boundless claims upon and control over the individual — his reading, his thinking, his religious convictions) she has been unable to show better results in the uplifting of the masses, then we have a confession of substantial defect in some

vital point of doctrine or method. And it would seem to be high time that this defect were discovered, confessed, and remedied, and that meanwhile the co-operative labors of Protestants should be welcomed rather than despised.

In Porto Rico, as in the Philippines, we are testing the

Value of the Public School

as an adjunct of missionary operations. It is officially stated that our Government found but one school under national auspices when it assumed control of this island. Now the American flag marks the sites of more than a thousand school-houses. Some of these are mere huts, others substantial buildings. The flag means more, however, than architecture, while it promises rapid improvement in that. Of the 1,100 teachers in the 1,005 schools in 1903, 136 were American. About one-third of the schools are graded. The school population numbers 377,000. The actual enrollment for 1903 was 64,000, less than 20 per cent., while the average attendance was about one-half of this. Besides these regular schools there were 10 kindergartens, 44 night classes, 6 industrial and 4 normal classes, with an enrollment, all told, of 6,177. Eight per cent. of the teachers and 28 per cent. of the children in attendance are colored. The cost of the schools last year was, in round numbers, \$562,000, exclusive of buildings, improvements and furnishings.

It is at once apparent that two points require prompt attention. The schools should have more money and more pupils. Not less than one million dollars annually should be provided for the support of the schools, and at least \$100,000 yearly, for the next fifteen years, for school buildings. Then a conservatively ordered compulsory feature should regulate the attendance so that it shall be kept up to the capacity of the buildings provided. Our Government should neither temporize nor economize in this all-important matter. Nor should Congress wait for local resources to meet the imperative need. The people are too poor to make good the neglect of centuries in a decade or two. This is not written in the spirit of censure. The Government has been liberal and provident in the aid already afforded, but the American people are able, and willing as well, to do more. They have not complained of the vast outlay for great canals and battleships. They will not forgive the omission of any duty to this people, who, having come under our flag by the fortunes of war, should speedily be taught to love it for what it means in freedom and equality of opportunity.

Of course — again — the bishop and the priest dislike the schools. Because they cannot control them? The same reason have we. But our only protest on the absence of religious instruction from the schools relates to the institution for homeless boys, where several hundred lads are shut in and all religious teaching shut out — because the priests will do none of it unless they do it all, and the Government permits them thus to not only exclude themselves, but the Protestants also, who would willingly share the duty and opportunity with them. In Porto Rico as in the States we are willing to do

all our religious work in the homes and churches rather than imperil the public school; but we must and do protest against the wrong done to homeless children, when by national authority they are denied all religious instruction, for the sole reason that some one church demands exclusive access to them. It is to be hoped that in the evolution of American statesmanship there may come a time when the bogey of "sectarianism" may no longer frighten parties and lawmakers out of their senses. What sect is more offensively sectarian than Rome? How can Government accept the dictate of Rome, either in doing or not doing, without being in that act sectarian?

ON FIESOLE'S HEAD

WILLIAM F. WARREN, D. D., LL. D.

NOW, Nipotina carissima, we are at the summit. Take your seat on this lump of rock which a generous Briton has caused to be hewn into a most comfortable memorial settle for three, and let the vision of a lifetime sink into your young soul. In the world of art and letters many a king and prophet has desired to see what your eyes now see, but died without the sight.

That gleaming city, so near, yet more than a thousand feet below us, was the home of Dante, Italy's most immortal poet. In it, with a multitude of lesser lights, lived and labored at one and the same time Leonardo da Vinci, Michael Angelo and Raphael. They and their pupils have filled it with art-treasures that attract art-pilgrims in throngs from every civilized land. Well does it deserve its title: *Firenze, la bella*.

See the silver Arno glide beneath its six successive bridges, and then, as if reluctant to pass from such a city to wash decadent Pisa and prosaic Leghorn, wind, backward looking, through loop after loop down its far-retreating course. That woody space upon its bank, just by the lowest of the bridges, marks the Cascine, the beautiful park in which you picked daisies and buttercups so freely yesterday. Close to it is the railway station where the night of our arrival we had to shout "*Facchino!*" enough to raise the dead, and after all were compelled to be our own *facchini* till we had nearly reached the carriage. Next, in the direction toward us, is the ancient fortress of the city with its squad of soldiers now on drill. Nearer is the quadrangular Piazza dell'Indipendenza, at the northeast corner of which stands the Villa Trollope, in which George Eliot wrote "*Romola*," and in which years afterward I read it from beginning to end. Hard by that, and nearest to us of all the city gates, is Porta San Gallo. Walk through it and down the avenue of San Gallo, and on the left you will find the Chiesa Metodista Episcopale. Therein on the wall you will find in great letters the Ten Commandments, not as revised in the Roman Church, but as they stand in the Bible; also the Apostles' Creed, not as it stands in the Discipline of our church ("*I believe in*" all the named particulars), but in a form which preserves the "*in*" as far as through the clause relating to the Holy Ghost, but omits it thenceforward, though recommencing

with a new "*I believe.*" Twice, on occasions separated by many years, I have worshiped in that modest sanctuary, and each time I fear I lost a whole paragraph of the sermon puzzling my head over the possible difference between believing the holy catholic church, the forgiveness of sins, and so on, instead of believing "*in*" them. When you get bigger and wiser, I shall expect you to find out the difference and to tell me which form would be the wiser to place upon the wall of an evangelical church erected in the midst of a Roman Catholic community.

The first time I was on this mount of vision Florence was a walled city. Now, though the old gates have been opened, the walls have been removed. Handsome avenues mark the lines they once occupied. Note the one that runs down to the left from the Porta San Gallo. Where it debouches in the Piazza Donatello you see specks of white shining through a foreground of verdure. They are the marble monuments in the crowded "*English Cemetery.*" There sleeps the sacred dust of Elizabeth Barrett Browning, borne thither from the Casa Guidi, the home in Piazza San Felice in which "*Casa Guidi Windows*" was written. Near by her grave are those of Walter Savage Landor and the poet Arthur Clough. There, too, sleeps all that was mortal of a notable Boston preacher whose character and influence were made the theme of a memorial sermon by your grandfather more than forty years ago. His name was Theodore Parker.

From that well-kept abode of the dead it is but a few rods to a building full of young life. You can see it just to the right. It has a beautiful front quaintly adorned with figures of *bambini*, that is, babies. But how pathetic the beauty and the life! It is a Foundling Hospital. Its latest published report showed that during the month thirty-one babes "of unknown parentage" came into the care of the institution. This means more than three hundred and sixty fatherless and motherless babies per year. The charity that inspires and maintains the work is heavenly; but who can adequately conceive of all the sin and sorrow and shame that lie behind that monthly record? I am reminded of what you may see over yonder beyond the Arno and just above the city. You stand in the narrow path and the territory on your right is locally known as "*Paradiso*," that on your left as "*Inferno*." So in this Spedale degli Innocenti heaven and hell meet and touch each other.

Now that your eye is on the western heights beyond the river, notice on the first terrace-like bluff the Piazzale Michael Angelo, in the centre of which stands high in air Angelo's incomparable "*David*." Could we at this distance clearly see the life expressed in his face and figure, we should almost expect next moment to hear one of his smooth sling-stones whiz past us even at this height! That Piazzale is to Florence what the driveway on the top of the Pincian Hill is to Rome. Higher up you can see the ancient church of San Miniato al Monte, on whose altar stands the crucifix that nodded approvingly to the knight who forgave the penitent murderer of his brother. Higher still and farther back stood at the

time of my first visit the house of Galileo and the tower in which with his rude astronomic instruments he nightly searched the starry spaces. Alas! that historic shrine of science has now disappeared, and the rich owner of the smart new villa warns off the pilgrim with the aggravating information that these grounds are "private."

Speaking of villas, I should remind you that one on yonder hillside is, the present season, the abode of our countryman, Mr. Mark Twain. According to his latest published claim he is learning one new Italian word each day, and is thus on his way toward a mastery of the Italian tongue. Another villa is called "I Tatti," and in it resides another American, aye, a born Bostonian, Mr. Bernhard Berenson, chief living authority on Florentine art and its history. It will increase your interest in him if I add that the beginnings of his intellectual and spiritual life were in our Boston University. Still other Americans are making themselves felt here in this ancient seat of culture. Only yesterday the administrative head of the Biblioteca Nazionale showed me the three-volumed work of our Mr. Fiske, a bibliography of Dante, and seemed as proud of it as if it had been the product of a whole academy of Italian scholars. In art, also, in the "Powers Studio" of today, American traditions still persist.

Am I speaking of people you know nothing about, my dear, in fact talking quite over your head? Of course I am. At this height, and above such a depth, one cannot help talking over everybody's head if one talk at all. But look at that domed cathedral down there in the very centre of the fifty-six palaces enumerated in your guide-book. Its lace-like façade must be very familiar to your eye. A picture of it has hung on the wall of our dining-room at home ever since you were born. I bought it right down there in the Piazza the second day of the ceremony of the unveiling. Would you could have been there! It was the hour of the completion of a building that had been six hundred years in process of erection. One feature was truly Italian and would have interested you very much. At the moment that the veiling cloths fell and revealed the exquisite front, twenty white homing pigeons, or what we call carrier doves, that had been brought from as many cities in distant parts of Italy, were released and given glad messages to the home communities where they were awaited. Thus all Italy shared in the celebration.

Yes, dear, I have been talking over your head. But by your patient listening you have helped me reach a wide circle of invisible listeners, many of whom have themselves in other days sat where we are sitting here on Fiesole's Head. Part of my purpose has been to let you help me lower a mighty veil and cause quick thoughts and memories, like those white carrier pigeons, to visit and gladden more than twenty cities.

Florence, Italy.

— If you would only throw open your windows to the sunshine of Christ's love, it would soon scatter the chilling mists, and even turn tears into rainbows. —
Theodore L. Cuyler, D. D.

GENERAL CONFERENCE

Reported by DR. JESSE BOWMAN YOUNG.

Friday, May 13

BISHOP GOODSSELL presided, and Rev. Dr. Benoni I. Ives led the devotions.

The rules were finally adopted, the long discussion and the excessive amount of time taken in formulating them occasioning some protest from delegates who believed they had come to Los Angeles for "larger things." The work done, however, will save much time in the next General Conference, and probably in others that follow.

The committee on Education reported that the report of the Board of Education had been examined and found correct.

Resolutions from the same committee, commending the Woman's College of Baltimore, were adopted, on motion of Dr. Bridgman, chairman.

The following action was taken:

The General Conference expresses its gratification that the report of the Board of Church Extension for the quadrennium shows a great advance in all departments of receipts and work over any preceding quadrennium. The Conference approves of the policy of the board in rigidly protecting annuities, and in requiring adequate security for loans, and urges upon the churches which owe long overdue loans to return the money according to agreement, and thus enable the Loan Fund to accomplish the beneficent purpose for which it was instituted.

Resolved, 1. That no application for a donation from any church costing over \$10,000 shall be entertained by the board.

2. That churches costing more than \$10,000 shall be aided only as the result of a specific appeal for funds by the board for definite cases, and the funds thus received shall be administered at the discretion of the board.

3. That the General Committee shall not adjust the askings from, and authorizations to, the Conferences for the purpose of aiding any definite church, but all administration of the funds of the board shall be exclusively under the board's control.

In the discussion of the second resolution earnest speeches were made, *pro* and *con*, by Dr. S. L. Beller, Rev. J. G. Bickerton, Dr. F. D. Bovard, Dr. Robert Forbes, Ward D. Platt, Rev. H. J. Coker, and Dr. A. G. Kynett.

Bishop Joseph H. Johnson, of the Protestant Episcopal Diocese of Los Angeles, was introduced.

A memorable debate was inaugurated by the committee on Episcopacy, which, through Dr. Buckley, its chairman, brought forward its report on the duties and privileges of superannuated Bishops. This report, after several attempts to amend it, was adopted, as follows:

The General Conference having referred to the committee on Episcopacy the passage in Bishop Merrill's valedictory address relating to the status, powers, and privileges, of superannuated Bishops and the need of legislation thereon, it respectfully submits for insertion immediately after the first section of §285, the following:

A superannuated general superintendent is relieved from the obligation to travel through the connection at large and may choose the place of his residence. He shall not be assigned to the presidency of Annual Conferences nor make appointments; but if requested by a Bishop presiding, he may take the chair temporarily in a General or Annual Conference; and — at the request of the Bishop presiding in the Annual Conference — he may ordain candidates previously elected to orders.

A superannuated Bishop shall be an advisory member of the Board of Bishops; and his name shall be printed with the signatures of Bishops in the introduction to the Discipline, the Hymnal, and the Journal of General Conferences; he shall also be a member of the different boards of General Committees of which Bishops are *ex-officio* members.

Dr. A. B. Leonard sought in vain to substitute the following phrase for the sentence in the second paragraph given above, following the word "residence:":

He may perform temporarily, upon the invitation of a general superintendent, any function that belongs to the general superintendency except to make appointments.

A fair idea of the various ideas underlying the debate may be briefly outlined: Rev. Dr. Emory Miller expressed fears of prelacy:

"With us a Bishop means simply a superintendent, in the simple New Testament sense, as every pastor is a superintendent; and every presiding elder is a superintendent; so our Bishops are simply our general superintendents, and when a man ceases to superintend he is no longer a superintendent; and anything that would give him the authority, the recognition, or the influence of a Bishop, a general superintendent, after he has ceased to superintend, is to drift into the prelatic meaning of the word Bishop, and to concede that a man if made a Bishop is a Bishop for life."

Dr. T. B. Neely was afraid of, and warned the General Conference against, the same dreadful "spook." He wanted the Conference explicitly to say that a Bishop was simply an officer of the church, and that a superannuated Bishop was an ex-officer, stripped of all episcopal functions. He said:

"Now I want to say that when a Bishop is retired, legally every episcopal function ceases. If it does not, you are going to be in trouble. If he had the power of appointment, for example, after he is retired, he would not be a retired man. You may say that he shall not travel at large, but every minister might be under the power of that particular Bishop. Now I think that the church recognizes the honorable position of a man who has been a Bishop and then is retired from his office, and is willing to let him carry some of the glory of that office down into his after life as long as he conducts himself properly. I do not believe he has any right, under the law as it now stands, to do anything of an episcopal character after he is retired."

Chief Justice Lore protested against this notion, and said:

"If the superannuated Bishop be a man yet in full vigor, although past the age of former activity, if he be merely superannuated, why not clothe him with all that he may do for the benefit of our common church, and let the life that has been so well spent up to that period go out along the line of as great usefulness as is possible to him?"

Dr. C. J. Little touched a vital point and clarified it when he said:

"In spite of apparent clearness of Dr. Neely's argument, I think it contains great confusion of thought. The essence of prelacy is in the very idea that any of a Bishop's functions are magical, whether he be a Bishop superannuated or a Bishop unsuperannuated. And the corner-stone of the Methodist idea of orders is that the vitality of it lies in the election to the orders, and not in the ordination itself. That is the very foundation of our history."

Congressman Warnock of Ohio urged that no radical action be taken which would deprive the church of the full benefit of the experience and service of the retired general superintendents.

In closing the debate, as chairman of the committee on Episcopacy, Dr. Buckley emphasized the peril which might grow out of a considerable number of superannuated Bishops with unlimited voting power in the board, and with episcopal functions still operative. His closing words were greeted with great applause. He said:

"Every superannuated Bishop, as long as he lives, will be a member of the boards and general committees. Mr. President, I do not believe that this body could take away a man's being a Bishop. In 1896 Bishop Foster closed his wonderful address by saying: 'There is one

thing the Conference cannot take away from me. I shall live and die a Bishop of the Methodist Episcopal Church, and that vast body, without one dissenting voice, applauded for the space of a full minute. I sympathize with the Bishops. I sympathize with the General Conference. I stand as a representative on this committee and in this body between, possibly, encroaching hierarchy and General Conference excess in checking it. Let us remember it is an office. Let us never forget it. It is a glorious office, it is a venerable office; and the men that have held it worthily should go down to their graves venerated and loved, even as a man loveth his father."

Saturday, May 14

Bishop McCabe occupied the chair, and the opening devotions were conducted by Rev. Dr. P. H. Swift.

Dr. J. M. King, from the committee on the State of the Church, made a report fixing the beginning of the elections on May 18, and resolving that final adjournment shall be on May 28. The report, after fruitless efforts to amend, was adopted.

The memorial service in honor of deceased Bishops and members of the body was fixed for Monday, May 23.

Rules pertaining to elections, reported by Mr. James N. Gamble, chairman of the committee on Temporal Economy, were adopted.

Bishop Warne's report of his administration of the work in India for the past four years was received with tokens of interest and feeling. It surveyed the field, gave the data pertaining to it, reported our present Southern Asia Christian community as aggregating over 150,000, and asked in behalf of united India two additional Missionary Bishops, in addition to one for the Philippine Islands.

The following resolutions, offered by Rev. Dr. Bristol, were adopted when the Bishop had completed his report:

Resolved, 1. That we have heard with profound interest and pleasure the heart-stirring report of Bishop Warne and the record of the triumphant progress of our missionary forces in Burma, India, Malaysia and the Philippine Islands.

2. That we assure the Bishops of the East of our unqualified satisfaction with their masterly leadership and with the faithful work of their missionary associates in the regions where by their heroic efforts and the blessings of God the cross is supplanting the crescent and the people who sit in darkness are learning that the only true light of Asia is Jesus, the Light of the World.

3. That with gratitude to God for the success with which He has crowned the work of our missionaries in those distant lands, we most heartily support the appeal of Bishop Warne for recruits to our missionary hosts, and pray that the Lord of the harvest send forth laborers into the whitening fields to hasten the glorious ingathering of the multitudes of such as shall be saved.

Bishop FitzGerald, from the board of Bishops, reported the work of the General Deaconess Board created by the last General Conference. The report was referred to the committee on Deaconess Work.

The action of the committee on Church Extension, providing that the board shall be authorized "to aid, either by loan or donation or both, in the erection of parsonages," as well as churches, was confirmed by the Conference and enacted into law after remarks by Rev. Drs. King and Forbes. Dr. Forbes said, in advocating the measure:

"Now, I simply want to give a little emphasis to the fact that in many places the most important thing we can do to give permanence to our work in new fields is to furnish a home for the pastor. I have shared the hospitality of pastors in new mission fields where they were living in three little rooms upstairs, where the snow would beat in in the winter, and where the rain would sometimes come through the roof. I was glad to share their homes with them, but

they ought not to be compelled to live in such places. Better that our congregations for a little while should worship in a schoolhouse or a hall, or some other rented place, and give the preacher and his wife and children a comfortable home. Then he has courage to go out and do work for the Master. Again, it must be clear to all that a loan on a parsonage is a little better security than a loan on a church where, in occasional instances, we might attempt to occupy a field and not make a permanent success of it, and would abandon the field. Then a parsonage, a home, is something that is worth all that is invested, and can be sold. Of course, such instances will be very rare. I hope this will be adopted."

From the committee on Freedmen's Aid Society, through Rev. Dr. W. F. Anderson, chairman, came their Report No. 1, which, after brief advocacy by him, was adopted, as follows:

A petition to Congress for a national appropriation to the States in proportion to illiterates for elementary and common school education.

Whereas, Much of the illiteracy in different parts of the country is natural in its source through slavery and through immigration; and

Whereas, This illiteracy is so great in some portions of the country as to be a menace to the nation; and

Whereas, In the Morrell and Hatch bills which created and endowed ten State Agricultural and Mechanical Colleges and ten Experimental Stations, there are precedents for the appropriation of national funds to the States for educational purposes; the General Conference of the Methodist Episcopal Church, assembled in Los Angeles, California, respectfully petitions the Congress of the United States for a national appropriation to the States in proportion to illiterates for elementary and common school education, including the following provisions:

1. The appropriation to be under the general supervision of the United States Commissioners of Education and to be administered co-operatively with the several States to encourage and supplement, not to supplant, State and local taxation for elementary and common school education.

2. In States and localities where there are separate schools for the different races, the appropriation to be divided between the races in proportion to the illiterates.

3. The appropriation to be limited to a definite period, so that at its close the State and local taxation will provide for permanent educational needs.

We hereby direct our publishing agents to print 1,600 copies of this memorial and to send a copy thereof to each Senator and Representative in the Congress of the United States at its next session and one to the President of the United States.

Retirement of Six Bishops

Then came a spectacle unexampled in the history of the church—the setting aside into the superannuated relation in a sweeping vote, without discussion, of six general superintendents. The spectacle can never be forgotten by those who saw it. The house was packed with a great crowd; there was a full attendance of the Conference, and there was unmistakably a stubborn and seemingly implacable determination to do the thing off-hand and have no postponement for discussion. Dr. Buckley, as chairman of the committee on Episcopacy, introduced the business, and as he gained the floor and proceeded to the platform a funeral hush came over the audience. Everybody felt that serious work was on hand. Dr. Buckley, under instructions from the committee, secured action providing that the Bishops to be pronounced effective be voted for by up-lifted hand, and that for the sake of a humane policy, and to get an unbiased vote, the decision in the case of those who were to be superannuated was to be by ballot. Then the tragedy began. Dr. Buckley read Report No. 2 from his committee, as follows:

Paragraph No. 285 of the Discipline reads as follows:

"The General Conference shall determine which of the Bishops are effective and which are superannuated."

From the earliest General Conference this question has been referred to the committee on Episcopacy, with instructions to carefully consider the condition of the Bishops, and to report to the General Conference their conclusions. In pursuance of these instructions, a sub-committee upon the effectiveness of the Bishops, carefully selected and composed of nearly equal proportions of experienced members of General Conferences, and those newly come to such responsibilities, was appointed. This committee held many meetings, instituted many inquiries, and made its report to the standing committee. After thorough discussion, the committee on Episcopacy reports effective Bishops John W. Hamilton, David H. Moore, Earl Cranston, Charles C. McCabe, Daniel A. Goodsell, Isaac W. Joyce, James W. FitzGerald, Charles H. Fowler and Henry W. Warren.

The same course was pursued with the Missionary Bishops, and the committee reports effective, Bishops Francis W. Warne, Joseph C. Hartzell and James M. Thoburn.

The committee appointed the chairman to move that the Bishops, general and missionary, named in this report, be classed as effective.

Dr. Schell moved that the report be made the order of the day for 9 o'clock on Monday morning, but there were cries of, "No! No!" and the motion was speedily put on the table. Under the order of the previous question debate was shut off, and without a word of discussion the report was adopted.

Report No. 3 then was read. The first item pertained to the retirement of Bishop Merrill, as follows:

Resolved, That the request of the senior effective Bishop, Stephen M. Merrill, that he may be classed as superannuated, to take effect at the close of this General Conference, be granted, and that the Conference with one accord invokes the blessing of God upon him in his retirement.

It was adopted by a rising vote. Then came the fateful second item, which Dr. Buckley read as follows:

The sub-committee of the standing committee having recommended the placing of Bishops Willard F. Mallalien, John M. Walden, John H. Vincent and Edward G. Andrews on the superannuated list, before taking action or engaging in discussion, a committee was appointed to confer with those Bishops, and to invite them to communicate their views in person to the committee. This they did at such length and in such manner as they thought best.

During the discussion which subsequently ensued, the condition and prospects of Bishop Cyrus D. Foss were taken into consideration, and the committee took a tentative vote upon his relation, and through a committee invited him to a special session held for the purpose. He appeared and made the communication requested. The committee, after four hours of consideration in which more than fifty of the members took part, giving information from all parts of the work at home and abroad, proceeded to vote by ballot upon the question of effectiveness of the Bishops whose names are mentioned in this report. The result was that the committee recommends that they be placed upon the superannuated list to take effect at the close of this General Conference, and instructed the chairman to move that they be so classified.

Motions to postpone, to fix a time for consideration on Monday, and to adjourn, all failed amid much confusion. The Conference was relentless. To a looker-on there were apparent all the signs of a tremendous push underneath the surface. "There would be eight places in the episcopacy to be filled, with these men out of the road," was in the very air, along with the feeling that the work was painful and afflicting and needed to be hustled out of the way. Much time was used in instructing delegates how to vote with the printed ballots that were distributed. Then Dr.

Buckley, when the previous question was ordered — in spite of the shout of Dr. Kynett, of Philadelphia, "We are under gag law, I move that we adjourn" — had the floor as chairman of the committee. He said:

"I suppose that every person in this house regards with pity the man who has been instructed by a committee to support a proposition of this kind. I awoke this morning, long before daylight, after having retired at 2 o'clock, and two passages of Scripture came into my mind as if they were sent there. The first was from the Old Testament: 'The days of our years are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labor and sorrow.' And the other was from the New Testament: 'He must increase, but I must decrease.'

"It has been intimated this morning that this matter was progressing under a species of gag law. Mr. President, the committee on Episcopacy consists of 256 members — men selected by the laity and the ministry of their Conferences, first upon the ballot. When the vote was taken upon the four and a tentative vote taken upon the case of Bishop Foss, 224 men were there and voted, and the smallest vote relating to the superannuation of these beloved men came within two of being two-thirds of the whole number, and several of the votes passed the three quarters mark. In all the debates there was not an unkind word. In all the debates no controverted subject was introduced; nor was there anything said which could not have been said if the subject of it had been present.

"This is the situation. And whence did it arise? It arises from the question that every man here must have asked himself: If the episcopacy of our church can be managed with all of its diverse and complicated duties by men averaging above seventy years, and the majority of them averaging, taken by themselves, a higher rate, and with these persons take a contract of four years, then the episcopacy cannot possibly be so important as it is generally supposed to be.

"Brethren, the destiny of the young preacher, the destiny of the old preacher, turns upon the dictum of a Bishop. The memory is the first great faculty to begin to fail. A man may stand and preach like an angel at 85, but he cannot take on new matter, and do anything of a serious character requiring the memory, at 85, unless he be a prodigy, and legislative bodies do not legislate upon the principle of prodigies, but upon the great average of human nature. It has been said that the man who talks about retiring a Bishop is a cruel man, I never talk about it. All that I am doing today, I do under order. . . .

"The General Conference officers, my brethren, are never superannuated — they are simply left out. If you want to get rid of them, vote for some other men. Not so with persons who hold a life estate. Furthermore, my brethren, consider that the diocesan Bishops can have a coadjutor. Coadjutors are not at all known in Methodism. Therefore, when a Bishop reaches a point when he is too feeble, or when the General Conference believes he will reach that point before the next General Conference, the only thing to do is to retire him. If not, you will have aged men exclusively in the great centres. Would you allow us to take up some of these aged men and send them to the frontier? By no means. Then if you do not retire them, they will stay where the church needs leaders. Now if you do not retire them at any other. And, further, if you do not, the Conference will fall back upon that resource of the timid — an age limit that has been proposed by some. But what does it mean? If the age limit of seventy-two had existed, six magnificent years to Bishop Andrews would have been taken off; and so in many a case. This Conference ought to have the moral power to speak out to the world and to say, 'We love them from our hearts, but we love the church more than we love ourselves, and, therefore, more than we love these venerable brethren.'

Then the ballots were cast, and Bishops Edward G. Andrews, Cyrus D. Foss, John M. Walden, Willard F. Mallalieu, and John H. Vincent were placed on the superannuated list to take effect at the close of the General Conference.

We are not disposed to be invidious, but

we feel like asking: How can the places vacated by the two oldest men in the list — Bishops Merrill and Andrews — be filled? Certainly not from the list of self-constituted candidates at this General Conference.

Monday, May 16

Bishop Cranston was in the chair, and Rev. Dr. J. D. Chadwick led in prayer. The Bishop announced that, by the vote cast on Saturday, Bishops Andrews, Foss, Walden, Mallalieu, and Vincent were placed on the superannuated list.

Rev. Dr. W. F. Anderson, from the committee on Freedmen's Aid Society, reported that it accorded with the memorial from Rev. Dr. C. W. Drees, superintendent of our mission in Porto Rico, asking that the Society in question be empowered to extend its work to that island. Dr. Anderson briefly urged such action, and Dr. Thirkield spoke of the educational needs of the island, and pleaded that the due authorization be granted. The report was adopted.

Rev. Dr. C. W. Smith, chairman of the committee on Judiciary, reported a resolution directing the committee on Revision to prepare and report a plan for the election of lay delegates to the lay electoral conferences in accord with the constitutional provisions in the case. By his motion, also, it was agreed that the action of the Judiciary committee in regard to restricting the Bishops should be reported and made the order of the day for Tuesday morning, May 17, at 9 o'clock.

The fraternal delegates, Rev. William Dobson, of Canada, Rev. C. H. Crookshank, of Ireland, and Rev. Dr. Richard Waddy Moss, of the British Wesleyan Conference, took their leave in cordial and fitting words of affection.

On motion of Dr. Buckley the editor of the *Daily Christian Advocate* was directed to omit from the reports of debates here after all degrees and honorary titles, and also to omit [laughter], [applause], and similar terms.

Rev. Dr. M. S. Hughes, chairman of the committee on the Epworth League, presented Report No. 1 from that body. After much wasted time in attempting to amend it, and some parliamentary tangles, the report was recommitted.

A motion of Rev. Dr. W. S. Matthew was made to authorize the appointment of fraternal delegates to the various bodies with whom courtesies are exchanged, by the Bishops. An amendment by Dr. Buckley to have these delegates elected by the General Conference was briefly but vigorously opposed by Dr. A. G. Kynett, and then tabled, and the original motion was adopted.

A motion made by Rolla V. Watt, a layman, that the superannuated Bishops shall be continued at full pay for six months, was unanimously adopted.

The committee on Judiciary reported that Rev. W. C. Damon's name some years ago was improperly dropped from the rolls of the California Conference, and an order was made for its restoration to the list of effective elders in that body. The same committee reported that F. H. Cumming, in the Central Illinois Conference, an expelled member of said Conference, was illegally restored to membership by that body, and that Bishop McCabe, in charge, erred in giving a casting vote and thus deciding the case, illegally before the Conference at the time, in favor of Cumming. The report was adopted.

In view of the persistent efforts of a certain evangelist or of his friends to circulate their anti-higher criticism magazine in the hall, the following action was found necessary.

H. B. Longden: I want to speak a word about

the distribution of certain literature in this hall. I noticed this morning that a publication was distributed that reflects on the character or characters of some member or members of this body. It seems to me that that ought not to be; and I want to make a motion that any person desiring to distribute literature in this hall must first get the consent of the committee on arrangements. And I so move you, Mr. President.

The motion prevailed.

Fraternal delegates were ordered as follows:

Resolved, That the Bishops be requested to appoint fraternal delegates as follows: Two to the British Wesleyan Conference and the Irish Wesleyan Conference, one of whom shall be a Bishop; two to the Methodist Episcopal Church, South; one to the Methodist Church of Canada; one to the General Conference of the African Methodist Episcopal Church; one to the African Methodist Episcopal Zion Church; one to the Colored Methodist Episcopal Church; one to the Reformed Episcopal Church; one to the General Assembly of the Presbyterian Church in the United States, in 1906; and others to any other churches whose relations to us may require such messages. Also that the Bishops provide for suitable responses to any fraternal correspondence received by this body.

Dr. Buckley made an ineffectual effort to have these delegates elected by the General Conference, his motion being tabled.

Rev. Dr. Robert Forbes offered the following resolution:

Resolved, That the General Conference earnestly recommends to our ministers and people a more general use of the Bible in all our services, and, with this object in view, there should be a sufficient number of copies of the Bible in our auditoriums, lecture-rooms, class-rooms, Sunday-school rooms, and Epworth League rooms, for the use of all attendants.

He said, in advocacy of the resolution:

"Theoretically we insist on having the Bible in the hands of our people, but yet I fear that in the majority of churches there is not a supply of the Scriptures in the pews. I have seen country churches where there was not even a Bible in the pulpit. I hope that this shall be adopted, and that the influence of it shall be felt to some extent in all our districts and parishes throughout the whole connection and we shall buy Bibles for our auditoriums, Sunday-school rooms, lecture-rooms and classrooms, so that the people shall become more familiar with the Word of God."

Prof. Delos Fall spoke, also, in favor of the resolution, which was carried.

On Secretary Hingeley's motion, the following order was made, seconded by J. M. Shumpert:

Resolved, That the secretary of this General Conference shall be the lawful custodian of the Journal and papers of this General Conference, and shall deliver the same to his successor, and it shall be his duty to make up the roll of the ensuing General Conference and in case of his death the assistants, in order of their appointment, shall attend to these duties.

Dr. Buckley's motion that the following entry should be made in connection with the action of the Conference in retiring Bishops Merrill, Andrews, Foss, Mallalieu, Walden and Vincent, was carried:

"In the long careers of the Bishops classified by this General Conference as superannuates, their characters have been approved by successive General Conferences; and our regard for them, and our high esteem of the value of their services, are undiminished. Their superannuation was based wholly upon their age and their condition with respect to the expediency of requiring of them for the next four years the permanent responsibility, the protracted strain, and the almost continuous travel, involved in the duties of the episcopacy."

Dr. Buckley said, in urging this resolution:

"I think it of the highest importance that this resolution should be printed. It shows the

church the ground on which these brethren were superannuated. They were not superannuated because they were disliked; they were not superannuated because their mental faculties are so affected that they are not to be trusted in the affairs of this life; they were not superannuated because they were expected to fall dead or die by slow decline within a few days or weeks; but solely upon a comparison of their age plus their present condition with the responsibilities of four more years. And the church ought to know that."

G. W. F. Swartzell and others of the Baltimore Conference delegation offered resolutions commending the plan and purpose of the Laymen's committee on Tract Distribution of the city of Washington, and especially endorsing the subject of systematic giving. They were adopted.

Resolutions were adopted concerning the India Mission Jubilee:

Whereas, The India Mission, now known as Southern Asia, will attain its jubilee in the year 1906, having been established in 1856; and Whereas, God has been graciously pleased to favor the India mission field with great prosperity, so that it has widely extended its borders and is now confronted with practically limitless opportunities for furthering the interests of the kingdom of God in all Southern Asia; and Whereas, It is eminently fitting and desirable that the occasion of the jubilee of the prosperous mission should be suitably observed and that some permanent memorial thereof should be made in gratitude to Almighty God; therefore,

Resolved, 1. That the executive board of the Central Conference of Southern Asia shall be a special commission to provide for such a celebration of the jubilee as may be deemed most appropriate.

2. That the said commission is hereby authorized to raise a Jubilee Thank-offering of \$200,000, of which one-half shall be devoted to the erection of suitable church headquarters and the equipment of the Methodist Publishing House in Calcutta, the metropolis of India, and the remaining half in equal payments to the equipment of the publishing houses in Bombay, Lucknow, Madras and Singapore.

Robert Laidlaw, an eminent layman, and one of the lay delegates, said in regard to this movement:

"I wish to call attention to what was said in the Bishop's report from India on Saturday last with regard to the 500,000 villages in that country that are yet without the Gospel. We have been calling upon you for years to give us men enough to reach those remote villages. You have been unable to do so so far, and if we wait until the time comes when you can send us sufficient men, we shall wait until this generation shall have passed away. As we cannot reach them personally, we want to do it with paper and ink. We want to print the Gospel, and circulate literature and tracts in those remote districts. We cannot do that without a fully-equipped press, as you all quite well understand. We have now six presses in various parts of our field, and we want to establish one especially at a strong central place in Calcutta, and for this equipment we require the sum we have mentioned, \$200,000. We do not expect to get the whole of that amount in America. We expect to get part of it in India, part of it from friends in Great Britain and other parts of Europe; but what we want today is the endorsement of the church on this bill, and I therefore move you, sir, that this resolution be put on its passage."

A seat on the platform was voted to Bishop Johnson, of the Protestant Episcopal Church.

Rev. Dr. Leroy A. Belt, of Ohio, took occasion to awaken a bit of jollity because of an announcement made in one of the local dailies to the effect that Rev. Dr. A. B. Leonard was not to be considered for a certain office because of physical disability. Dr. Belt said:

"The delegates from Ohio wish simply to state that we notice with sadness in one of the public prints of this city that Dr. Leonard is sick and will not be ready for election. We are

ready to report that he is duly able and well qualified."

J. L. Nuelsen presented the following resolution:

Resolved, That the publishing agents be authorized to furnish to the libraries of our theological schools free copies of all theological books that may be issued by the Methodist Book Concern.

It was adopted.

An effort was made, by a motion of Rev. Dr. Geo. Elliott, to refer ¶248 to the committee on Judiciary. The motion was opposed by Dr. Buckley, who said he believed in 1872 that that paragraph was unwise, and had not changed his mind since then; and by that gifted lawyer and lay leader, Hon. Thomas H. Murray, of Pennsylvania, who said:

"Mr. Chairman, I shall oppose this resolution on two grounds: The first is, that it is not now a question whether this section is constitutional or unconstitutional. The question whether a piece of legislation was constitutional when it was enacted and whether it is constitutional after a period of thirty-two years are entirely different questions. The courts have repeatedly held that legislation which, if it had to be passed upon at the present time, would have been declared unconstitutional, is to be treated as constitutional because of the lapse of time without constitutional inquiry during which it has been acquiesced in. The other ground upon which I will oppose this resolution is that this General Conference can very ill afford at the time there is a fierce contest in the committee on the merits of this question, to dispose of it as a constitutional question. It bears on the face of it the semblance, whatever may be under it, of seeking to avoid a contest and the risk of contest on the merits of the question. For both of these reasons I shall oppose the resolution: First, because we cannot afford, after this lapse of time under the well-settled decisions of the courts in matters of the kind, to say now that what we declared thirty-two years ago and have adhered to since as constitutional, has become, after this lapse of time, unconstitutional; and, second, because we cannot afford in a moment of crisis, when it is uncertain what the result will be, to attempt to dispose of a great question like this as a constitutional question. Let whatever we do on a question that has stirred the church to its foundation, let us meet the question fairly and dispose of it on its merits."

Tuesday, May 17

The presiding officer was Bishop Moore, and Rev. F. Ohlinger, of China, led the morning worship. A vote of thanks to Mr. Mason, who gave the use of the Old Chamber of Commerce in which the Missionary Exhibit is located, the rental value of which for a month is \$1,500, rent-free during the session, was passed, and he was invited to a seat on the platform. The same courtesy was extended to Mr. F. G. Story, secretary of the Chamber of Commerce, in view of the many courtesies extended to the Conference by that body.

The committee on Judiciary, through its chairman, Rev. Dr. C. W. Smith, presented a report on

Districting the Bishops,

which is so vital to our economy that it claims place here in full:

1. Your committee, to whom by resolution of this body was referred the question of the constitutionality "of assigning general superintendents to particular sections or districts, for periods of four years, with the possibility of continuing said general superintendents in said districts for a longer period," beg leave to report that they have endeavored to give this subject the serious and deliberate consideration which its importance demands.

The resolution evidently contemplates a territorial division of our church work, for the purposes of episcopal supervision, to each part of which a general superintendent shall be assigned, and within which, also, his itinerant labors must be confined. The proposition,

therefore, upon which we are called upon to pass, is whether, under our organic law, such a limitation of their fields of itinerancy, legally, can be imposed upon the board of effective Bishops.

2. The Methodist Episcopal Church was organized in 1784. An essential feature of its polity was what has been styled a "moderate episcopacy." This took the form and became familiar as a system of itinerant general superintendency, commensurate with the entire territory of the church. No legislation then prescribed this kind of itinerancy. This was treated as inhering in and belonging to the office of Bishop. By their notes on the Discipline, written by request of the General Conference of 1796, Bishops Coke and Asbury quite clearly bring this out. In discussing our form of episcopacy, and particularly its itinerant features, after showing that Timothy and Titus "were traveling bishops," they add: "Whatever excellences other plans may have, this—the Methodist—'is the primitive apostolic plan.'"

The principle that the obligation of general itinerancy under our plan attaches to the office of Bishop also, is illustrated and made manifest by an enactment of the organizing Conference of 1784. This provided a penalty against any general superintendent who "without the consent of the Conference," should "cease from traveling at large among the people." As there was then no disciplinary law imposing this duty, the only basis of the penal act, evidently, is the proposition that the obligation was inherent in our plan of episcopacy; in which event, so long as this plan is preserved, general itinerancy is a duty of the Bishops.

Moreover, as we think, this "plan" presented an antithesis, deliberately worked out and intended, to the diocesan or district systems included in the episcopates of the English and Roman Catholic churches. Itinerant general superintendency was a distinctive and characteristic feature of Methodist episcopacy, as a localized supervision is of theirs.

3. This "plan" continued without essential change down to 1808, although, in virtue of its sovereign power in our ecclesiastical system, the General Conference, at or prior to that time, might have modified or abolished it. By the session of that year, however, a delegated conference was created, under the limitations of constitutional government. This, then, familiar "plan" of itinerant general superintendency, as well as episcopacy, was before the sovereign Conference which framed our constitution, and received the consideration of that body. The members well knew its history and operation, and also the concatenated duties and powers that attached to and by force, both of law and custom, were settled incidents of this plan. Under these circumstances what was done? Without the slightest alteration in its structure, or the least modification of its practice, the system was made an integral part of our polity, by a constitutional provision, still in the organic law, which is as follows: "The General Conference shall not change nor alter any part or rule of our government so as to do away episcopacy, nor destroy the plan of our itinerant general superintendency."

4. In the light of the foregoing history, and for the purposes of the question submitted to our determination, we think this clause from the fundamental law sufficiently defines the "plan" which the General Conference is debarred from destroying. It is and ever has been the Methodist, as against all other plans of episcopal supervision—as the constitution states, "our" plan. So, also, it was and is a plan of "itinerant general superintendency"—not local—but ever coextensive with the widening spread and work of the church. This much, assuredly, is clear and indisputable. Such, then, being the "plan," which the constitution so far defines and protects, how stands the regulation contemplated by the resolution, with respect to it?

As we have seen, this looks to localizing, by territorial limitation, the itinerant superintendency of the Bishops—confining them for four years or more to districts which the Conference shall mark out. The simple statement of the proposition, in view of what has been shown, renders its conflict with the organic law apparent. By its operation, if put in force, the Bishops would at once be made local superintendents—exercising their powers of supervision over what in other systems is known as a diocese. This seems so clear as to preclude

debate, yet it becomes, as we conceive, decisive of the question before us. For, if the Conference thus may individualize and restrict the field of episcopal work during one quadrennium, such action could be repeated session after session. Consequently, by that process, the labors of our general superintendents might be wholly localized—the character of their itinerancy radically changed, at the will of this body—thus entirely destroying the constitutional plan and the kind of episcopacy established by the fathers. Nor is a limitation upon their itinerant general superintendency for a single quadrennium less repugnant to the organic law. The obvious reason for this is that such a restriction upon their traveling at large among the people would totally destroy the plan, during the period named; and argument hardly can be needed to show that this body is invested with no more power to trench upon the protection which the constitution affords to this plan, for four years than for forty.

5. The act of 1784, to which reference was made, implies a duty, inhering in our system of general superintendency, of traveling "at large among the people." For nearly six score years, also, this duty has been recognized and performed by our Bishops. The practice has been uniform, the custom unbroken. This long and settled usage defines, and so puts beyond reasonable doubt, what is meant in our organic law by "itinerant general superintendency," if that ever was open to question. Moreover, up to this time our Bishops and Conference have been at one upon that subject. By more than a century of practical construction, therefore, the import of this constitutional "plan" has been wrought into our history—written in action of unmistakable character, along its whole course. We deem it of importance to bring these circumstances to the attention of the Conference. In the civil realm it is well settled that a long period of practical construction by legislative and executive departments, charged with the duty of administering a constitutional provision, will be adopted by the courts, unless manifestly repugnant to the purposes intended by the framers of the constitution. On this principle, as seems clear to us, the practical construction applied since the restrictive rule in question was adopted, should be regarded as conclusive against the power of the General Conference to distribute the work of the Bishops by districts, instead of leaving them to travel at large, were the proposition otherwise in doubt.

6. None will fail to observe, as we trust, that the conclusions reached are grounded upon the wide difference between the powers of the General Conference before and since 1808. As has been stated, up to the close of the session in that year, the governing body was sovereign and supreme. Hence, in their notes on the Discipline, written 1796-1800, Bishops Coke and Asbury, with strict accuracy, could say that our Bishops were "entirely dependent on the General Conference." But upon the establishment of a constitutional system of church government, in 1808, this condition was changed. The "plan" of "our itinerant general superintendency," which previously to that time had been at the mercy of the General Conference, by the third restrictive rule was put beyond the power of the delegated conference to destroy. Therefore, so far as respects their duties and rights by virtue of that plan, the Episcopal Board, during active service and good behavior, no longer are dependent upon the Conference. In these particulars, its members and their office alike are under theegis of the organic law which our governing body is powerless to change or override.

7. Equally, then, by the terms of the constitution and the cogent force of a practical construction of its provisions, uniform, and as old as the instrument itself, we feel constrained to say that this body is debarred from taking the action contemplated by the resolution referred to us. In our opinion such a regulation would necessarily operate to "destroy" the "plan of our itinerant general superintendency," whether the limit be for four years or a longer period. All of which is respectfully submitted.

Rev. Dr. T. B. Neely presented a substitute, declaring that the policy in question was within the province of the General Conference—not a matter of constitutional prohibition or restriction, but purely a

matter of expediency. He claimed that much of the interpretation in the report of the committee was obsolete. He argued that the assignment of Bishops to districts would not "do away" with episcopacy; that Bishops thus assigned would not be diocesan. He set forth the General Conference as the "supreme appointing power" of the church, with absolute authority to adopt the policy under discussion.

Rev. Dr. J. M. Buckley followed, declaring that Dr. Neely's assertions were based on an underlying sophism; that Dr. Neely had tried in vain in 1900 to secure a change in the phraseology of the third restrictive rule which would make possible the very thing which he has been trying to effect since 1884; and that the uniform reports of committees and decisions of General Conferences, as well as the arguments and interpretations of Dr. W. L. Harris in his work on the episcopacy, all justified the conviction that the General Conference has no authority to do the thing proposed; but that the Bishops themselves do possess the power, by virtue of their essential and constitutional relation to the very structure of the church.

Rev. Dr. S. L. Beller argued against the policy on the ground, chiefly, that it would tend to divide the church into fields, where different and hostile policies might easily and disadvantageously prevail.

Rev. Dr. R. J. Cooke defended the report of the committee, showing that in the judgment and interpretation of the fathers and of the generations since, the "plan of our itinerant general superintendency" involved the policy now in vogue, and stood invincibly opposed to the method proposed.

Senator McClelland, of New York, urged that the General Conference, by fixing an episcopal residence in Europe and in China, had assumed the right in question.

Rev. Dr. A. B. Leonard suggested that the General Conference of 1808, in creating the constitutional restrictions under consideration, apparently did not dream of districting the Bishops. He argued that the measure proposed would be the beginning of the work of "doing away" with episcopacy. He also claimed that a civil court would grant the Board of Bishops an injunction, should they apply for it, against such a measure were it adopted.

Rev. Dr. Leroy A. Belt made the startling assertion that the phraseology of the restriction as passed in 1808 read: "Resolved, That the next General Conference shall not do away episcopacy;" and that this error was edited, surreptitiously, into its present place by Bishop Soule!

Rev. E. A. Schell gave support, in a vehement series of remarks, to Dr. Neely's amendment.

Judge H. L. Sibley said that as a lawyer he approved the report, while as an individual he would be glad, had we the constitutional power, to see the experiment of districting the Bishops made. He emphasized the fact that there had been no precedent for the action now in view; that the unbroken practice of the church for one hundred and twenty years was against it. He believed that during a quadrennium of districted Bishops the "plan of the itinerant general superintendency" would be effectually destroyed for the time.

Rev. Dr. George Elliott argued that the policy embodied in the phrase just quoted had a different meaning now from what it had when first adopted, and was opposed to the report.

Hon. C. L. Lincoln said:

"This is a question, not of preference, but of law. What can this General Conference legally do in this respect? We have no power under the constitution to do this thing. The

word 'general' seems to me to mean 'at large,' opposed to local, to the very idea of districting."

He illustrated his convictions as to the meaning of the terms "itinerant" and "general" from the use of those terms in the administration of the judges in certain New York courts, and declared that without question he was convinced that the General Conference in law could not do the thing proposed.

Dr. S. C. Dickie, president of Albion College, was in favor of the Neely substitute on the ground that the assignment of Bishops to episcopal residences in Europe and China in 1900 involved the right of the General Conference to exercise the districting function.

The previous question was then ordered. Rev. Dr. C. W. Smith, as chairman, made the closing speech. It was clear, strong, and judicial in tone. He made the point that the missionary episcopacy was provided for only by means of a constitutional amendment—the only method which the General Conference could legally adopt to district a Bishop. He argued that the church, as a body, had power over the General Conference, and over the episcopacy, and might district the Bishops, did it see fit; but the General Conference could not legally do it.

When the vote was taken, Dr. Neely's amendment was defeated by a large vote, and the report of the Judiciary committee, by a vote apparently of about six to one, was adopted. Thus a great question was for the present settled.

On motion of Dr. Buckley the report of the committee on Episcopacy, providing that eight new Bishops be elected, was unanimously adopted, after an effort made by Dr. E. A. Schell to fix the number at six, had failed.

Wednesday, May 18

Bishop John W. Hamilton presided, and Rev. A. W. McKinney, of the Mobile Conference, led the devotions.

Rev. Dr. George Elliott introduced and advocated a resolution on Bible study:

Resolved, That we greatly rejoice in the recent revival of interest in the study of the sacred Scriptures, especially among our young people, and that we urge upon the committee on Education of each pastoral charge the importance of forming classes for systematic Bible study, not merely with regard to its literary contents and structure, but wholly for its religious value and saving message.

Speaking of the unrest of today in regard to the Bible prevalent in the churches, he said:

"There is but one remedy for all our difficulties, and that is a profounder study of the Holy Book, and a more thorough appropriation of its spirit. There is a deep in Holy Scripture that speaks to the deep in the heart of men and assures of their divine quality, less by our theories of inspiration than by our present power to reveal God in saving measure to our hearts. And, therefore, I am sure, Mr. Chairman, that if this movement, which has been so largely encouraged by the forward movement in the Missionary Societies, of organizing classes for Bible study in connection with missionary study, shall be carried out, we shall largely see not only a spiritual revival, but we shall have developed a more intelligent piety among our people."

The resolution was passed.

D. W. Springer, lay delegate from Detroit Conference, presented the following in regard to the Ritual, which, after brief addresses by himself and Rev. Dr. Robert Forbes, was adopted:

In view of the fact that much of the beauty and impressiveness of our ritualistic services is often marred by the faulty manner in which they are presented, and believing that an in-

THE FAMILY

THE SIEGE OF HAMBURG

M. D. TOLMAN.

It was four hundred years ago,
In quaint old Hamburg town,
The children won a victory
"Of credit and renown."

The enemy besieged the town,
For war was in the land,
And famine dire was threatening
The place on every hand.

"What shall we do? What shall we do?"
The hopeless people cried.
"The army of the enemy
Beleaguers every side!"

Then spoke one — he in counsel wise —
"Soldiers have hearts," he said.
"Send all the children of our town
Out to their camps for bread."

So forth the little children fared,
All clad in garments white;
The enemy looked on amazed
At this unwonted sight.

The soldiers listened to their plea,
Then flung their lances down,
And straightway raised the cruel siege
From good old Hamburg town.

Then through the cherry-orchards round
They rifled all the trees,
And every child bore home a branch —
The olive branch of peace.

And ever since that famous day —
So comes the legend down —
The children keep a yearly feast
In quaint old Hamburg town;

The boys and girls, all clad in white,
Flocking from every house,
Go marching through old Hamburg
streets,
Laden with cherry boughs.

It is the festival of peace,
Of victory peaceful won.
God bless the counselor so wise
Who spake, and it was done!

Fitchburg, Mass.

In the Desert

BODY and soul she was tired — tired out. She had reached the place where she lost all control over her thought, and her mind traveled ceaselessly round and round the circle of her troubles. It was a circle, she said bitterly to herself, for she could not remember the beginning, and there seemed no prospect of an end so long as life lasted. She had grown up in an unhappy, ill-assorted family to an inheritance of difficult duties. She had had no opportunity to make friends, to have "good times," to conquer for herself any portion of the knowledge, wisdom, skill which is the exhaustless treasure the world holds in keeping for those who know how to seek.

She had had no chance to grow; that was the heart of her rebellion. To work all one's life and have no more at the end than at the beginning — to have even less, for once she had had hope — could there be a failure more bitter?

Suddenly she lifted her head, listening. She had not come to church to listen. Long ago she had told herself that church had nothing for her. She had come merely for an hour's physical rest, away from her bondage. So, having no intention of listening, she had lost herself the text, and this was what she heard: "The long, hot days in the desert! Not a sound to break the stillness till the ears ached with the endless

silence; not a leaf to refresh the sight that ached with the quivering distances; day after day nothing but rocks and sand and silence, rocks and sand and silence, till it seemed as if he would go mad with the loneliness of it.

"And there was so much that he longed to do! Out in the world there was work, and within the man were powers crying out for opportunity; out in the world was pitiful need, and his heart was broken with the longing to help; out in the world were tasks and joys and opportunities, wrongs to be righted, and foes to be conquered and kingdoms to be won. And he was shut away in the desert.

"Ah! but that was only part of it. He was shut away in the desert with God. Day by day the solemn silences spoke to him with the voice of God; night by night the untailing stars counseled him to patience and obedience. Week by week, month by month, the Spirit of God worked upon him, till when, in the fullness of time, he went out from the desert to rebuke a corrupt nation, it was with his heart made strong within him by the lessons of the wilderness.

"Dear friends, is not the lesson for us today? There are few of us who do not, sooner or later, reach our desert — the place where we seem shut away from all opportunity, all happiness, all chance of growth. But no soul was ever sent into the desert to waste his life. He is sent instead to win the highest of all the wisdoms of the universe: he is sent there to meet God. Pray God that no one of us, having this supreme opportunity, shall miss it and see only the desert."

The woman who was listening bowed her head. She had her message. — *Youth's Companion.*

MRS. MARSTON'S FIRST

KATE S. GATES.

"OH dear, how provoking!" said Mrs. Marston, fretfully, to herself, as she came out from the store just in time to see her car disappearing from sight. "Now I shall have to wait fifteen minutes! Well, I might as well improve the time by going over to that quaint little store on Buy St. It is just barely possible that I can match my ribbon there. I have been everywhere else in the city, I guess."

It was only a few steps, after all, but, as Mrs. Marston said, it was a quaint little store. She was half inclined to be vexed with herself for coming; it was not likely she could succeed here when she had failed in the larger stores. And yet, as is often the case, it was the unexpected that happened — she found exactly what she wanted.

It was while she was waiting for her change that she noticed a little card lying on the floor beside her. She stooped and picked it up, and these words met her eyes: "Seek ye first the kingdom of God and His righteousness." A man's "first" determines his life, his character, his destiny."

Without thinking what she was doing she slipped the card in her pocket-book with her change, and left the store.

"I wonder," she thought, as she waited for her car, "what my first is. I'm a member of the church, of course, in good and regular standing, but I'm not at all sure that that kind of seeking is first with me. Take this week, for instance: I went to the theatre Saturday evening,

and on Sunday I was so tired that I did not get up in time to go to church. We went to ride in the afternoon, and the Blakes insisted on our staying to tea, so of course we did not go to evening service. Monday I was at the dressmaker's all the morning, and sewed for dear life all the afternoon. In the evening the Willises came in to play cards. Tuesday I was as busy as I could be getting ready for our little company in the evening. Oh, yes, I suppose I did do ever so many unnecessary things, but I wanted to outshine Mrs. Parker, though she keeps three girls, and we have but one. Wednesday I was sick in bed all day. Thursday I was up, but did not feel first-rate, so I just lounged around and read novels, and forgot all about prayer-meeting in the evening, though I thought Sunday that I would surely go. Here it is Friday. I've been shopping all the morning. The week is a fair sample of my life, I'm afraid. I haven't opened my Bible once, though I just glanced at the text on the calendar good Mrs. Day gave me. I must confess, though, that I was in such a hurry that I couldn't have told what the verse was half an hour later. Oh, dear! 'His righteousness' isn't first with me by any manner of means, though I don't know but I'm as good a Christian as the average — in fact, I think I'm better than a good many church members!"

But, do her best, Mrs. Marston could not forget the words she had read on the little card. "Seek ye first the kingdom of God," the still small voice kept whispering to her.

"What is it, Harry?" she said to her husband that night at the table. "You look as if you had something weighty on your mind. You aren't afraid of failing, are you?"

"I hope not," he answered; "but I cannot help thinking of something I saw today. I had to run out to D — on an errand. I found everything shut up and everybody gone to a funeral at the church. The man I wanted very much to see was there, so, though it wasn't just the thing to do, I slipped in, hoping I could catch him for a minute or two. I tell you, Helen, I never was so impressed in my life. The whole town was there, rich and poor, young and old, and they were all mourners. And yet the man was what we would call a common man — bookkeeper and confidential clerk in Moody's factory — but he seemed to have helped everybody. There did not seem to have been anything ostentatious about him, but they all trusted and loved him. 'He never preached,' I heard a young fellow in the seat back of me say, 'but for all that you couldn't say or do a mean thing when he was round.' And, Helen, that young man sobbed like a child! So did ever so many near me. I cannot tell you how it impressed me, and I could not but think how different it would be at my funeral! I've been a fairly moral man, I had always thought myself a good friend and neighbor, but it came over me there that my dropping out of the world would not make two chips of a difference to more than two or three people, and somehow I do not quite like the thought."

"O Harry!" exclaimed Mrs. Marston, "I know what makes the difference — he

put loving and serving God first in his life, and we do everything else first; then, if there are any fag-ends of time left, we give them to Him — if we don't know what else to do. I found this little card in a store this morning, and it has haunted me ever since. I wish — we might try to seek Him first after this" —

"Please God we will," was the earnest reply.

Longmeadow, Mass.

AS THE BOYS GO MARCHING BY

Doesn't it thrill a fellow — make a glitter in his eye?
And a fidget in his footsteps — when the boys go marching by?
Old memories throng around him — with no regret or sigh
He hails the shining columns as the boys go marching by!

He seems to hear the rattle of the rifles once again,
As in the days God's daisies were reddened by the rain;
The clamor of the captains — the charge and the retreat,
And thinks of Love that listens for unreturning feet.

Doesn't it thrill a fellow? Wrinkled and gray he stands;
But oh, the gleam o' the bayonets, and the banners and the bands!
The white hair falling over the brows of the old-time braves,
As they answer to the roll-call over their comrades' graves.

Love of a common country; peace on the plain and hill;
And peace where the boys are marching to the far tents, white and still.
North and South in the Union, and never a tear or sigh;
But doesn't it thrill a fellow when the boys go marching by!

— FRANK L. STANTON, in *Collier's Weekly*.

THE SMALLEY MONUMENT

"O'NEIL! O'neil! Come over. There's a man here would like to speak to you."

It was Monday morning, and Mrs. Cornelia Smalley was hanging out her wash. Her sleeves were rolled above her elbows, and her skirts also were pinned up to keep them from the dew. She was in no condition to receive a "man caller" — much less to go across the street to meet him. Consequently, the imperative summons of her sister-in-law roused something very like a flurry of righteous indignation in the good woman's ordinarily placid bosom. She cleared her mouth of a clothespin with an explosive snort, and replied:

"Ellen Jones! I should think you'd know better. Tell him I'm engaged. I be!"

Mrs. Jones turned rather sheepishly back into her house, and presently emerged with a man following in her wake. The man had a large portfolio under his arm, and his manner was unmistakably that of a commercial traveler of some sort. The pair crossed the street and approached the side gate of Mrs. Smalley's yard. The proprietor stood stiffly, with her back to them, hanging out the last articles in her clothes-basket. Her muscular arms played dextrously along the line, and her large, sturdy ankles rose above a pair of men's rubbers with a certain forbidding primness and solidity, as if any man might know what to expect from the tongue of a woman who was prevented by her sex from using such

members as they should be used, in the situation of her husband's memory. Every one of them stirred her to rapturous admiration, and removed further and further the profitable decision for which the agent thirsted. The more he expatiated, the more bewildered Mrs. Smalley grew; and finally he was obliged to take his departure with the understanding that the Hardridge Granite Works should have Mrs. Smalley's order as soon as she made up her mind which of the beautiful memorial designs she would choose.

"O'neil," said Mrs. Jones, apologetically, "I had to bring the man over. He was bound to see you. I let out to him that your husband was dead, and you had a lot in the cemetery, and he said you were just the person he would have to talk with."

Mrs. Cornelia Smalley spun around like a whirling dervish. "For the land sake!" she cried. "What if my husband is dead? I hope that needn't make me the prey of every designin' man that happens to come along!"

"Ah, my dear madam, you mistake my meaning!" exclaimed the man with the portfolio, raising his dust-covered hat. "It was, rather, out of the most sincere respect and regard for the memory of your late husband that I wished to talk with you. Mrs. Jones tells me that you have not yet secured a monument for your lot in the cemetery. I am the traveling representative of the Hardridge Granite Works, and am soliciting orders for monumental work here in town. We have just got out some new, original, and very beautiful designs in monuments and stones, and I should be very much pleased if you could spare a few minutes to look at the drawings and photographs in my portfolio. Our prices are very low, considering the class of work we turn out — much lower than those of large city concerns — and in dealing with us you may have the double satisfaction of encouraging one of the chief industries of your own county, and getting your monumental work from responsible parties close at hand, who could not afford, were they so disposed, to treat their own neighbors in anything but the most honorable and personally interested manner."

"Have you got through?" asked Mrs. Smalley, calmly, picking up her clothes-basket in one hand and her pail of clothespins in the other.

"Yes, madam, if you are not inclined to hear me further," was the judicious reply. "I do not intend to trouble any one who is not willing to consider the advantage of dealing with our local industries. But if you ever intend to get a monument for your lot, I think you will be sorry that you refused to consider what the Hardridge Granite Works can do for you."

"Well," replied Mrs. Smalley, waveringly, "I should think you'd know better than to come around bothering any woman on Monday. But if you don't, and are willing to be taught, you may bring around your books tomorrow afternoon, at three o'clock. I won't deny that I'm thinking of gettin' a monument for my husband, and p'raps 't would be better to get it in the next town but one than to deal with folks I never saw, and couldn't get at without payin' a small fortune for travelin' expenses if I wanted to."

"Very well, madam," replied the agent. "I had planned to canvass Wolcott tomorrow, but I will stay over a day on your account."

"All right," called back Mrs. Smalley. "My calendar says Monday for washin', and the rest of the week for anything you please. I don't know as all women would speak out so plain as I have, but I guess you'll find you won't do much business with 'em till the clothesline's full and the suds mopped up."

The visit of the traveling representative of the Hardridge Granite Works on Tuesday afternoon inaugurated a new era in the life of Mrs. Smalley. His collection of monumental designs fairly captivated her, and she turned from one to another until she was utterly bewildered, and no more able to make a choice than a child in a toy-shop. There were at least ten designs that seemed to her indispensable to the perpet-

The vision of that memorial stone — which, no matter how long she considered the matter, still remained a dazzling composite — occupied thenceforth the waking and sleeping thoughts of the lonely widow. She had laid by two hundred dollars, to be expended for some suitable memorial of her husband. It was all she could afford, but, according to the estimate of the Hardridge agent, it was enough to provide not merely a stone, but a handsome small monument of polished granite for the Smalley lot in the cemetery. An inscription for her husband was to be cut on one face of the monument, and one for herself on the other. Everything could be inserted in her inscription except the date of her death, and that would be left blank until determined. In the meantime she could contemplate with ante-mortem satisfaction that obituary glory which is not often vouchsafed to the eye of one while still in the flesh.

Mrs. Smalley determined to make her own lot, and the neglected village cemetery as a whole, worthy of the choice memorial upon which she should one day decide. It was a momentous day for the little town when she came to this decision — the beginning of better things for the whole community. The good woman began by beautifying her own lot, and soon it blossomed like a rose in a brush-heap. She hired a man to grade and turf it. Then she bought a sickle, and kept the lush, well-watered grass cut as short as a sheep pasture in August. Later on, she set out a couple of flowering bushes, and bought delicate, blooming house-plants in jars, and kept them standing in the midst of the green grass.

But that was not enough. The whole cemetery must be made to correspond, or it would be no fit place for the contemplated memorial. So Mrs. Smalley conceived the idea of forming a cemetery association, with an annual membership fee of one dollar. All who used the "village yard," as it was called (and it was free to all to lay away their dead in), were to be asked to join, and their united contributions would be used every year to improve and beautify the grounds. The scheme was a complete success, and from that day it might be said, without irreverence or exaggeration, that Mrs. Smalley, still vigorously extant — never more so in her life — took up her abode in the city of the dead. She was there from morning till night, and even well into the night, when the summer twilights made long working hours for the lonely, stooping figure. Except on wash-days, there was always a little placard on her door: "Up to the cemetery." People could see the bit of white paper for a long distance up and down the street, but they never stopped to read it when in search of Mrs. Smalley. They went straight on to the cemetery.

Mrs. Smalley was elected treasurer and "manager" of the Cemetery Association. She was its one vital executive. She engaged the men to work in the enclosure; she directed them, she watched over them, she paid them. Her black figure, wearing that old-fashioned, checked sunbonnet, became as familiar a sight in the cemetery

as the big elm tree inside the gate. And how judiciously and economically she applied the funds of the association! It seemed as if Providence abetted her—save occasionally, during the soft, copious rains of early summer, when the grass sprang up so fast that one might almost see it growing. On one such occasion Mrs. Smalley was heard to say, when felicitated upon the fine weather for her grass: "It's too fine. I paid \$5 to have that grass cut day before yesterday, and now I've got to set the men at it again."

Two years passed, and the Hardridge Granite Works still waited for Mrs. Smalley's order for a monument. But the village cemetery in Hydeville had grown to be the admiration of the county. From a tangle of weeds, briars, and underbrush, it had become a gem in the landscape. Meanwhile, the village had found it necessary to build a new church to go with the cemetery; and after that came a modern schoolhouse, designed by a city architect. Next, a local company was formed to utilize the water-power of a neighboring stream; and so electric lights blossomed out, and twinkled to each other from end to end of the town. The whole place was gradually metamorphosed. And it all came from Mrs. Smalley's allowing the granite man from Hardridge to call upon her the next day after wash-day.

"Well," said the good lady to herself, at length, "I guess the time has come for me to go and pick out that monument. I'll never be able to choose one out of those pictures in the world." So she put on her best black gown, and took the train for the next station but one.

When the cars stopped at the single station that lay between Hydeville and Hardridge, a young man got aboard with the help of one of the brakemen, and sank into the seat nearest the door. His left leg had been amputated at the knee, and he was hobbling about with the stump in a home-made leather sling attached to a strip of hard wood. His leg was strapped to its slender support by a couple of skate-straps. It was a pitiful shift to get about with.

Mrs. Smalley's heart was touched. She hastened impulsively down the aisle, and took the seat behind the young man. It was not the good woman's way to beat about the bush, no matter how delicate the subject, so she came right to the point. Leaning forward, she asked:

"Can't you afford a better wooden leg than that, young man?" The tone of her voice and the expression of her face disarmed the question of anything like impertinence, and the young man smiled faintly, as he answered:

"No, ma'am, I can't. But I'm thankful to be able to get along with any sort of a rig. This does me pretty well, with the cane."

Tears gathered in Mrs. Smalley's eyes. She brushed them away impatiently, and said, with characteristic decision:

"Young man, I'm going to buy you an artificial leg. I've made up my mind, and it won't do any good for you to protest. I've got a little money laid by, and I've took a notion to use it in that way. Where were you going?"

"To Hardridge."

"So was I. But I guess we'll both keep right on down to Burlington, and get you fitted with a new leg. They have 'em there; I've seen 'em in a store window. Here comes the conductor now. I'll pay the extra fares to Burlington."

Nobody in Hydeville knew, until after Mrs. Smalley had passed to her long rest, why it was that she never bought the monument for which she had so many years been saving and preparing. But finally the story leaked out; and when the minis-

ter repeated it in the pulpit one Sunday just a year after Mrs. Smalley died, he saw the beauty of tears shining on human faces as he had never seen it before. Before the middle of the week, a subscription paper that had been quietly going the rounds was stopped, because it did not need to go any further. Three hundred dollars had been lovingly subscribed for a monument to be placed on the Smalley lot. The minister himself selected the design, and all who saw the monument called it beautiful and fitting.

For years this granite memorial has stood, with its polished faces shining in the centre of the orderly little cemetery. On its northern and western fronts are the simple inscriptions commemorating Mrs. Smalley and her worthy husband. The minister wrote them; and to the brief record of birth and death he added, under Mrs. Smalley's name: "The Lord Loveth a Cheerful Giver."—JAMES BUCKHAM, in *N. Y. Evening Post*.

REMEMBERING

LILLIAN GREY.

Down the long level of the street
The solemn drums a measure beat,
To time the tread of marching feet;
It was the day of memory.

Out to the city of the dead
The waving flag its lovers led,
They came the fragrant wreaths to spread,
In sign of loving memory.

Where soldiers lie 'tis sacred ground;
Each shrine their loyal comrades found,
By each green grave they gathered round,
That day of tender memory.

They spoke each name with love and pride,
And spread the fragrant blooms, and sighed,
Recalling times when some had died
To win a lasting memory.

So full of hope, so young were they
Who to the front had marched away,
Themselves a sacrifice to lay
On altars built for memory.

And so, each year at call of drum,
The veterans and their proud sons come
With flowers, and words of praise well-won,
To keep the day of memory.

Poughkeepsie, N. Y.

Mrs. Wiggs Triumphant

THE female apostle of sunshine, "Mrs. Wiggs of the Cabbage Patch," who in private life answers to the name of Mrs. Mary Bass, was dismissed recently by Judge McCann in the Louisville (Ky.) police court, where she made her appearance to answer to the charge of throwing the contents of a slop jar on Mrs. Emily Smith, also of Louisville.

Mrs. Smith claimed that her dress was ruined, her pride shattered, and that her philanthropic impulses received a shock.

In dismissing Mrs. Bass, the court said in brief:

"This prosecuting witness came to Mrs. Bass' house without an invitation. The defendant has been brought into great notoriety as the result of a literary production and as a result has been terribly annoyed. Her home has been invaded, and the peace and quiet of her life continually disturbed. I think that she had great provocation, and I think I ought to dismiss her of the charge on general principles."

Mrs. Bass' testimony was given in her characteristic manner. She said:

"For many months—years—I've been

continually interrupted. Hobo after hobo comes to my house. I order 'em down and away from my place whenever I see 'em. They come by droves, walk around the yard, open the doors. When they rouse me I come to the door to see what they want. I look upon not a single face I know. There they stand, and look at each other in a foolish way. After a while one will say: "Well, we read the book."

"Well," I will say, "then if that's all, you can git," and I make them git."

As she left the court room Mrs. Bass said: "Now, maybe I'll be able to spend my old age in peace, and maybe my trees'll grow out where all them memorials (souvenirs) has been pulled off, and maybe my yard won't be full of strange people every Sunday, and I can move down stairs where I used to live."

BOYS AND GIRLS

JEFFY'S INSPIRATION

ANNIE HAMILTON DONNELL.

JEFFY slipped away hurriedly, before they could ask him how many teeth his baby had. It would be perfectly dreadful to have to say, "Not a single!" Probably Debby Stearns would laugh, anyhow—Debby's baby had three teeth. And True Starr's baby had four!

"And mine's the oldest!" groaned Jeffy, plunging his hands deep into his pockets for comfort. "Makes me kind of ashamed to have the oldest baby, 'thout any teeth."

Then he remembered how cunning little Fluff o' Gold had looked, at the window in mamma's arms, and suddenly all his shame and disappointment melted in a warm flood of tenderness. He began to run. He wanted to get home to little Fluff o' Gold and hug her.

Teeth! What were teeth to dimples and gurgles and little pink toes, and a witching, wondrous fluff of golden hair? Debby Stearns' baby had red hair, and True Starr's—hm, True's baby hadn't any, not a single! And none o' the other babies—Bobby Dill's, or the washer-woman's, or anybody's—had fluffs o' gold. No, sir, nobody's baby, teeth or no teeth, was as beautiful as Fluff o' Gold! As if he cared—

But he did care. Even as he hurried home, thinking how beautiful his baby was, he cared, for Debby Stearns' taunting voice was in his ear: "What! Not any teeth yet!" And that was a month ago. Babies always had teeth before they were nine months old, Debby said, and Debby had had experience in babies—three experiences. And Fluff o' Gold was ten months old!

That morning Jeffy had hunted in the little red mouth for a tooth, and yesterday morning, and all the mornings. It was part of his good-by when he went to school. "Oh, please cut one 'fore I get home!" he would whisper pleadingly in the pink-and-white little ear. On that particular morning he had added: "An' I'll give you my pocketbook 'thout opening it." There was a silver half dollar in the pocketbook.

Something caught Jeffy's eye as he ran along. It was a dentist's sign, and the minute he saw it he had an inspiration. It made him stop so suddenly that he nearly sat down. Why! Why hadn't

he thought of that before? Jeffy was only six — at six inspirations are queer things.

"Dr. Bonney" — Jeffy was acquainted a little with the smiling man in the handsome room upstairs — "I've called to ask you to come to my house an' pull out a tooth for my baby. Can you come right now?"

The smiling man was puzzled. What was this — a baby's tooth? He wasn't accustomed to pulling out babies' teeth; it wasn't — er — just in his line. How old a baby, now?

"Ten — goin' on 'leven. Can't you do it 'thout hurting her? I thought when she was asleep" —

"But it isn't — er — customary to pull out babies' teeth" —

"Oh, I don't mean *clear* out," Jeffy explained eagerly. "Course not! I mean just out enough so we can see it. She's very behindward, an' I'm about 'scouraged. You don't think it would hurt much to pull one out such a little way as that, do you?"

The smiling man smiled a little harder still. "Go home and ask your mother what she thinks of it," he said. "I'll come up if she says so."

Jeffy put on his cap and hurried away. At the door at home mamma called him: "Jeffy, Jeffy, come here!"

"Yes'm, I'm coming."

"Quick, for Fluff o' Gold has something to show you! Something beautiful, Jeffy."

Jeffy went into the nursery and up to the baby's little railed-in play yard. Fluff o' Gold sat on the floor, smiling a wide little friendly smile.

"Look quick, Jeffy — *now!*" cried mamma, excitedly. "Look with all your might!"

It was a tooth!

Kent's Hill, Me.

Protect the Bluebirds

A FEW years ago there was general lamentation over what seemed to be a total disappearance of our bluebirds. Since then they have regained something like their former numbers. But we do not have half enough. It is impossible to have too many. From every point of view the bluebird is most desirable. He has no faults; he does not even take toll of our fruit; but he needs protection. Nearly every nest is robbed; not one nest in four hatches and produces a mature bluebird.

The way to protect bluebirds is to provide a nesting place that is safe from cats, mice, and squirrels. The red squirrel is the worst offender. In May and June he scours every tree in the woods, and even comes round the houses. The bluebirds are hard pressed to find any kind of nesting place at all, and when they do the chances are against them.

Providing nests is a very simple matter. Get a hollow limb or make a box of weather-beaten boards, close both ends, rain-tight, and make a two-inch opening near the top. The cavity inside should be about three inches across and four or five inches deep. Nail or wire the box to a post set securely in the open where no squirrel or cat can jump down on it from above. Then stop everything from coming up the post by a sheet of tin or an old pan that encircles the post. This result is best accomplished by cutting an X in the tin and shoving the post through, then

nailing down the flaps of the X to the post.

Wren houses should be small, and may be put up almost anywhere. Nail them to your well curb or porch post. Nail a slat along under the eaves — it will help the phoebes to fasten their mud homes. Show no mercy to fish crows, crow blackbirds, and red squirrels, for they destroy the small birds, as well as robins and wood thrushes. — WALTER PALMER, in *Well-spring*.

ROBIN REDBREAST

The day is bleak — it chilleth me;
The fog blows in from dull gray sea.
I feel no joy, sad seems the year,
When, lo! a voice sings sweet and clear,
"Be of good cheer,
The spring is here."

I look about. Whence came the sound?
What caused my pulse to give a bound?
The fog still hangs, all seems the same;
But, no! I feel the thrill again,
"Though clouds may lower,
I scent the flower."

Out there on topmost bough he swings,
And cheerily he sings and sings.
My spirits rise, life seems less drear.
He trills, and happiness draws near,
"It must rain first,
That buds may burst."

I smile, my heart has felt the glow
Of coming sun. Full well I know
The robin's faith has quickened mine;
And, lo! my heart cannot repine,
"In God's good time
Come cherries fine."

— Harriet Morse Litchfield.

Ruby's Old Red Dress

"COME, Ruby," said Mrs. Ward to her little daughter. "The rain last night ripened the blackberries on Lone Pine Hill, and I want you and Roy to gather as many of them as you can."

"Oh, goody, goody!" cried Ruby, dancing round. "Where's my sunbonnet and a basket?"

"You'll have to take more than one basket," said her mother from the pantry. "It's going to be a pretty good day's work to fill all the things I shall give you. Now, you run and change your dress — put on that old red one."

"Why do I have to change my dress?" asked Ruby. "That old red thing is ragged, and besides it's too short."

"Well, what if it is?" answered her mother. "It's good enough to pick berries in. Run along now, and do as mother tells you. You won't be ready by the time Roy is, and I want you to hurry, so as to cross the track before the eight o'clock passenger comes along."

"All aboard!" shouted Roy, as he rattled up with his little express wagon. His mother gave him the baskets and pails, and went to look after Ruby, who stood pouting by the bedroom window.

"Why, Ruby Ward!" said her mother, "do you want your brother to go alone to pick berries?"

"No, mamma," wailed Ruby, tugging at her buttons. Mamma pinned the curly brown hair into a "knob" on top of her little girl's head, gave her a waterproof cape in case it should rain, and

some old stocking-legs to keep the fat little arms from sunburn and scratches.

At last they were ready, and so eager were they that they ran nearly all the way up a hill, and then after a short rest Roy proposed that they coast down.

Baskets and pails were tied fast to the wagon, and, with Roy as steersman, they fairly flew down the slope and across the track at the base of old Lone Pine, where the huge tree that had given the place its name lay prostrate, shattered by lightning.

A large boulder, dislodged by the fallen tree, had ploughed its way down the hillside and lay across the track.

"I believe that loud clap of thunder we heard last night busted the old pine," said Roy. Then he exclaimed, listening: "There's the whistle for Burnham's Station. In ten minutes the train will come down here and go smash."

The boy knelt beside the boulder, and squinted over it at the track beyond.

"No, sir, Ruby!" he exclaimed, "the engineer can't ever see this in time to stop 'er. O Ruby, your dress!" he cried. And seizing the garment in both hands he fairly tore it from his astonished sister, and was off with it, leaving her standing with bare neck and arms. Ruby drew the wagon into the shade of some roadside bushes, put on the cape, and scrambled up to a point from which she could see her brother and the advancing train.

Now she could see the black smoke, now the engine, and now it was on the down grade; and there was Roy, bravely waving his tattered signal.

Ruby's heart beat wildly as the great black thing drew near, and came to a halt just as it reached Lone Pine curve. How the engineer thanked Roy again and again! And how the passengers cheered when they saw the boy!

The track was soon cleared, and the train, after cautiously feeling its way over the damaged places, sped on and away.

It was not so easy, after this excitement, for the two children to settle down to steady work; but they did work, and so well that they returned in time for supper with every dish full.

The story of their adventure had gone before them, so that they missed the joy of its first telling; but their proud family gave them a warm greeting. Mother had some specially nice tea-cakes for supper, while father beamed down upon his little son, and asked him if he was not afraid when the engine came down at him.

"'Fraid! No, sir," said Roy. "Did the engineer think I acted 'fraid?"

"No," answered his father, smiling; "he said you seemed quite cool."

"Anyway," remarked Ruby, between mouthfuls, "I'm glad I minded mamma, and wore my old red dress." — JULIET O. CARLTON, in *Sunday School Times*.

— Mary, aged five, was taking her dinner at her grandmother's, and had asked for some pie.

"Have patience," said her grandmother.

"Which would you rather have," asked her grandfather, "patience or pie?"

"Pie!" replied Mary, decidedly.

"But there might not be any left for me," said her grandfather.

"But," said Mary, "there would be the patience, grandad." — Baptist Commonwealth.

General Conference

Continued from page 655

sufficient amount of attention has been paid to this branch of our public worship.

Resolved, That we request the Bishops to use their influence in securing a more intelligent presentation of the Ritual, especially impressing upon all candidates for admission to our Conferences the importance of acquiring such familiarity with the meaning of the various parts of the Ritual as will enable them to conduct the several services in an acceptable manner.

Dr. Forbes, in speaking to this resolution, said:

"We read occasionally that a young couple were married according to the beautiful and impressive services of the Protestant Episcopal Church. You hardly ever read in the papers that a couple were married according to the beautiful and impressive services of the Methodist Episcopal Church, and our services are almost exactly like theirs, only we have a little improvement, for the woman does not promise to obey. Brethren, we ought to know our Ritual, and we ought to use it and see that it be in every pew and in every church in our whole connection, so that when these ritual services are observed the people shall be familiar with their use. I am heartily in favor of the adoption of this resolution."

Robert R. Robinson, a lay delegate from Florida, presented a resolution authorizing and requesting the board of Bishops, in case a black man is elected to the board, to form the twenty colored Conferences of the South into groups, and assign the colored Bishop to them, so that he will be confined to them unless called for by other Conferences. He said, in a vigorous speech:

"Some of you white brethren have always said that you were willing to give us a Bishop, but you were afraid of one thing, and that one thing is that the probability is that if he is in the regular itinerancy he will have a right to preside over any Conference and the law would not bar him. I say that we want to obliterate from your minds this morning any doubt as to whether he will have the right to preside over white Conferences or not. We want you to understand that we are not asking for him to preside over white Conferences, but all we are asking for him is to preside over his own people, and that is what we ask of you. . . . Now, I want to say to you, brothers, if there are some of you who have been patting us colored fellows on the shoulder during all these General Conferences that we have been coming to, and saying to us: 'Now, brother, we have got Brother Johnson that we would elect as Bishop, and we want you colored people to vote for him; he is a friend of your race; and I am going to vote for Dr. Mason, and I am going to vote for Dr. Bowen, I think both of those fellows are very good fellows, and I think they are very smart'—I say, if there are any of you who have been saying this for the last twenty years, we want you to change your heart this morning and not say what you are going to do, but we want you to say: 'I am going to do it now,' and then we want you to do it."

A resolution protesting against mob violence in respect of the colored people was referred to committee on State of the Church, which is wrestling with that problem. Resolutions in regard to the Bible in the public schools were referred to the same committee.

An order was made that the Conference spend ten minutes in prayer for Divine guidance before proceeding to vote for Bishops.

Joseph A. Redding, a lay delegate from Louisiana, greatly stirred the Conference by an appeal which he made in behalf of his race, in advocating the following resolutions:

Whereas, in the dispensing of justice, when dealing with citizens of color in certain sections of this country, discrimination is practiced; and Whereas, The crimes of the most ignorant and intemperate are magnified and too often saddled upon the whole race; and

Whereas, it is the object of certain newspapers to create a sentiment against a struggling people, and thus seek to rob them of their friends in Church and State; therefore, in justice to ourselves and the Christian agencies which are training the race for useful citizenship, be it

Resolved, That we protest against such actions, and that the common welfare demands that men of every clime, color, creed and tongue shall be equal before the law and not unjustly charged with matters over which they have no control.

Rev. Dr. Edward M. Taylor urged immediate action, and did not want the paper shelved by reference to a committee. He said:

"Now, brethren, hear me, in the name of our land and our God, on this matter. If there has been a proposition before this Conference since we opened our session that is ready for immediate action and that demands it from the hearts and minds of American Methodism, it is the resolution that is now before you. And I beg you to hear the cry of justice, not only for justice, but for mercy, that comes from these brethren of our Southland; and that call resounds from some of our Northern States. And let us send out from this Conference today to this great nation the fact that we have sufficient intelligence and information upon this, to present this resolution and to pass it by a present vote of this great assembly. I ask your attention no longer; but speak a word of justice and mercy for these brethren, who have been outraged, as we all know. I trust it will pass immediately."

The motion was carried.

Bishop Fitzgerald was authorized to edit the Discipline of 1904, with such assistance as he may employ.

Mrs. Medora D. Mitchell presented and advocated the following:

Whereas, the grave laxity of law enforcement so widely prevalent is evidenced by the lynching, train robbery, burglary, embezzlement, strike outrages, the anarchistic defiance to law by the liquor traffic, increasing Sabbath desecration, and the brazen confession of Mormon leaders of violating the law and of purpose to continue to do so; and Whereas, the moral energies of the people can find prominent expression only in laws enforced; and Whereas, Christian citizens ought to be leaders in law enforcement; be it, therefore,

Resolved, That we hereby urge every pastor to preach at least once each year to his congregation upon the subject of law enforcement, and that we advise more aggressive action by our laity in behalf thereof.

Her paper was adopted. Hers was the first speech of any length delivered by a woman delegate in the Conference.

In view of the fact that Rev. Dr. E. W. S. Hammond was unable to reach the African Methodist Episcopal General Conference at its current session as fraternal delegate, it was ordered that greetings be sent by the secretary.

Greetings were received by letter from the National Association of Local Preachers, signed by C. B. Stemen, president, and Geo. B. Jones, secretary, especially appealing for stringent action against the liquor traffic.

Bishop Merrill and Rev. Dr. S. F. Upham led in prayer, in advance of the taking of a ballot for Bishops. Then the tellers were appointed, and a ballot was cast for eight Bishops.

A proposition by Dr. Buckley to change the name of presiding elder to "district superintendent," was referred to the committee on Revision.

Rev. Dr. Levi Gilbert spoke on the proposition to secure uniform marriage and divorce laws and prohibit polygamy:

"I need not enlarge before this body upon the great variety of incongruous, absurd, iniquitous and intolerable statutes which exist in the various States of the nation along the subject of marriage and divorce. It is a crying evil which has for a long time lain heavily upon the conscience of the religious people of this country, and we see no way out of it until the Nation-

al Legislature shall take some direct steps in the line indicated in these resolutions. The second resolution refers to the broken promises—the promises made in the State of Utah, and which have been, according to the revelations recently made, perfidiously and outrageously broken; and we shall never be able to handle the question of polygamy in Utah and the other States where Mormonism is growing until the United States shall have such an amendment in its Constitution as shall make polygamy a crime against the nation."

The resolutions were referred to the committee on the State of the Church.

An effort was earnestly made, and wisely failed, in the following proposition:

Resolved, That we request all delegates to remain in this city until Monday morning, May 30, and that we hereby express our disapproval of the use of the railroads for business or pleasure on the holy Sabbath day.

Dr. Buckley declared that such a resolution would be of no avail, and that it was uncalled for. He was not willing to censure men in advance. Dr. Leonard took the same view. In order to meet the case the day of adjournment was changed from Saturday, May 28, to Monday, May 30, and the resolution was withdrawn.

At the afternoon session Bishop Merrill was in the chair, and Rev. Dr. F. M. North led in prayer.

The chief business was the report of the tellers concerning the first ballot for Bishop, as follows: Total votes cast, 730; necessary to a choice, 487. Of these Joseph F. Berry received 531, and was declared elected to the episcopacy. The other votes stood as follows: Henry Spellmeyer 479, W. F. McDowell 429, J. W. Bashford 368, T. B. Neely 326, J. R. Day 270, R. J. Cooke 263, J. W. E. Bowen 242, H. C. Jennings 173, L. B. Wilson 172, George P. Eskman 163, William Burt 148, C. W. Smith 125, H. A. Buchtel 116, W. A. Quayle 108, G. F. Bovard 93, W. H. Crawford 74, A. B. Leonard 73, E. M. Taylor 73, J. F. Goucher 68, M. C. B. Mason 66, Robert McIntyre 63, W. H. Wilder 63, D. G. Downey 58, J. T. McFarland 56, P. H. Swift 54, F. M. Bristol 53, Robert Forbes 43, W. F. Oldham 43, George Elliott 41, T. N. Boyle 37, George E. Reed 36, B. P. Raymond 33.

A motion was made by Dr. George Elliott that Bishop-elect Berry be given a seat on the platform. Bishops Moore and Hamilton hastened to greet him, the Con-

Spring Humors

Come to most people and cause many troubles,—pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

The sooner one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take

Hood's Sarsaparilla and Pills

Forming in combination the Spring Medicine *par excellence*, of unequalled strength in purifying the blood as shown by unequalled, radical and permanent cures of

Scrofula	Salt Rheum
Scald Head	Boils, Pimples
All Kinds of Humer	Psoriasis
Blood Poisoning	Rheumatism
Catarrh	Dyspepsia, Etc

Accept no substitute, but be sure to get Hood's, and get it today.

ference rose and applauded, Chautauqua salutes were given, and the editor of the *Epworth Herald* stepped down from his lofty pre-eminence to the level of the episcopal platform.

Another ballot was ordered, and Conference adjourned.

Thursday, May 19

Bishop Merrill presided, and Rev. S. A. Thompson, of Southern California, led the devotions. Bishop McCabe, assisted by a cornetist, each morning leads the singing, and as the hymns are printed on the first page of the *Daily Advocate* day by day, the praise service is always inspiring.

The report of the tellers was read, showing that on the second ballot 691 ballots had been cast, and that a majority of 461 was needed to elect. Rev. Dr. Henry Spellmeyer of Newark Conference, having received 612 votes, and Rev. Dr. William Fraser McDowell, with a vote of 510, had been elected general superintendents.

Invitations were voted at once to the Bishops-elect to take seats on the platform. Bishops McCabe and Hamilton hastened to escort their newly-elected colleagues, the Conference rose, and with the waving of handkerchiefs and great applause the new officers of the church were welcomed to their new fellowship.

In connection with the election of Secretary McDowell it may be mentioned that his venerable father is a lay delegate, and that the meeting of the two just before the opening of the session in the Conference room, when it was known by the father that his boy was elected a Bishop, was full of tenderness, pathos, and affection. Delegates, looking on the scene, turned away to wipe their eyes, and say under their breath: "God bless them both!"

On motion of Rev. Dr. J. P. Brushingham, an Evangelistic Commission and movement were authorized; the details of the plan, as agreed upon by the committee upon Aggressive Evangelism, of which he is secretary and Bishop Mallalien chairman, being as follows:

There shall be a commission on Aggressive Evangelism, consisting of three Bishops and one member from each General Conference District nominated by the Bishops and elected by the General Conference, whose duty it shall be to give careful attention to the subject of evangelism in its relation to the Methodist Episcopal Church.

The commission shall meet and organize before this session of the General Conference shall finally adjourn.

(1) The Commission shall urge our churches and institutions of learning to renewed zeal and earnest prayer for the conversion of souls.

(2) Special attention shall be given to the publication and circulation of evangelistic and devotional literature, adapted to promote genuine and general revivals of religion. The Commission shall encourage and co-operate with our editors of periodical literature in securing the desired result; shall encourage all pastors and laymen to engage in persistent efforts to promote revivals, in order that Methodism may never cease to be a positive evangelistic force.

(3) The Annual Conferences shall be requested to furnish the Commission with a list of accredited and approved evangelists within its borders which may be commended to inquiring churches.

(4) Encouragement may be given to special revival movements in large centres of population, in co-operation with local authorities; arrangements may be made for evangelistic conventions, work in connection with Epworth League conventions, and similar organizations of the church.

(5) The Evangelistic Commission will urge upon the Annual Conferences the formation of a commission on evangelistic work, consisting of ministers and laymen, which shall encourage persistent work in the various districts throughout the Conference year, and shall interest itself in evangelistic work at the sessions of the Annual Conferences, through the Bishops, pastors, presiding elders, committee on public worship, and in such other ways as may be deemed practicable.

(6) Such Commission shall encourage our people to hold tent meetings and open-air meetings, and special revival services which shall be arranged by the interchange and co-operation of pastors and presiding elders, and by any other agency which may be decided upon.

(7) The Commission shall seek to arrange for evangelistic work under the very best auspices at the seat of the General Conference.

(8) The purpose of the Commission shall not be construed as supplanting, but rather supplementing, existing evangelistic forces in the church. It shall seek to awaken and develop the evangelistic spirit among ministers and laymen. It shall be educative in this direction, hoping to bring the whole church into co-operation for the saving of men, till the prayer is realized, "On, that all the Lord's people were prophets." The Commission shall emphasize the fact always that while a variety of methods will doubtless be useful, chief reliance must be placed, not upon human and visible mechanism, but upon its proclamation of the Gospel, and the power of the Holy Spirit.

Chief Justice Lore, of Delaware, read an elaborate paper for adoption on Industrial Arbitration and International Peace, suggesting that the American Brotherhood of Locomotive Engineers, whose convention is now in session in the city, would be glad to hear a deliverance from the church on these subjects. The production was too elaborate and contained too many utterances on various topics to be adopted off-hand, and it was ordered printed for later consideration.

Rev. Dr. P. J. Maveety presented Report No. 1 as follows from the committee on Federation:

Your committee to whom was referred the report of the Commission on Federation, that part of the Episcopal Address referring to federation, memorials from the Rock River Conference and others, and also from the National Federation of Churches and Christian Workers, begs leave to submit the following:

1. We accept and adopt the action of the Joint Commission on Federation providing for a common hymnal, a common catechism, and a common order of worship for the Methodist Episcopal Church and the Methodist Episcopal Church, South.

2. Resolved, That this General Conference hereby approves and adopts the acts passed by the Joint Commission on Federation of the two churches to the effect that where either church is doing the work of Methodism the other church shall not organize a society or erect a church building until the Bishop having jurisdiction in the case of the work proposed shall be consulted and his approval obtained.

3. We agree with the Episcopal Address, that steps might be wisely taken toward a more facile interchange of ministers and members, and to promote other measures of practical fraternity between the two chief branches of American Episcopal Methodism, and refer the subject to the board of Bishops and to the Joint Commission of Federation, to adopt such measures as in their judgment shall fulfill the spirit of this resolution, and to that end we recommend the continuance of the Joint Commission on Federation for another quadrennium, its members to be appointed by the board of Bishops, and we further recommend that the Commission on Federation take such steps as it may deem wise and necessary to bring about a closer unity and a greater fraternity and co-operation in Christian work between the colored Metho-

HOW TO FIND OUT

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen, it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

What to Do

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfils every wish in curing rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine, or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists in fifty-cent and one dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing, be sure to mention that you read this generous offer in Boston ZION'S HERALD. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

dist churches having an episcopal form of government. Two of these churches, the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, are now holding General Conference sessions, and we suggest that they and other Methodist bodies be invited to join with us in the use of the common hymnal, the common order of worship, and the common catechism.

4. On the subject of general church federation and co-operation we recommend that we take part in the proposed conference of representatives of Protestant churches to be held in New York city in November, 1905, and that the Bishops be requested to appoint fifty representatives of the Methodist Episcopal Church, who shall serve without expense to the church, and that Frank Mason North be appointed representative of this church on the committee of arrangements.

Bishop Merrill, upon request of the Conference, threw light upon the work of the Joint Commission, and expressed the hope that the first three sections which have been adopted by the General Conference of the Methodist Episcopal Church, South, might be adopted without amendment.

Rev. William R. Chase, presiding elder from the Gulf Conference, argued that the second item would furnish by its possible misconstructions a club that would be used against our workers in the South. He gave some phases of the difficulties and opposition amid which our denominational work is carried on in his Conference.

Rev. Dr. J. F. Goucher declared that as a denomination we had just as much right in the South as in the North or West. He believed that the "Church South" was not one whit behind our own denomination in orthodoxy, in devotion, in the spirit of evangelism. He urged that the antagonized item was in the interest of order, of judicious action, and of brotherly co-operation.

Rev. Dr. I. B. Scott and Rev. Dr. Ham-

Continued on page 664

Ayer's Cherry Pectoral. Ask your doctor if he uses it for hard coughs.

J. C. Ayer & Co., Lowell, Mass.

League Prayer Meeting Topics for June

REV. MATTHIAS S. KAUFMAN, D. D.

June 5 — Betraying Christ by Silence.
Matt. 12: 20; Luke 17: 12-19.

If we rightly understand what it is to witness for Christ, we may then appreciate more clearly what the opposite position may imply. Whatever differences of opinion may exist about confessing Christ openly, in certain essentials all agree:

1. That it is unequivocal acknowledgment to the world that we belong to Christ.

2. It is becoming identified with His church, which is designated as "His body."

3. Testifying by conduct and spirit at least, in our commercial and social relations, that we have taken Christ as our pattern, and that we mean to do as He would do were He in our place.

4. To carry out these principles there is an advantage in the testimony of voice, kindly deeds, and pronounced influence for good. How different such a decided, positive testimony from a listless, half-hearted, easy-going life which drifts along with the current, swayed this way and that, driven hither and thither by every passing breeze! The one attracts to Christ, the other repels.

QUIT-RENTS

Some people we sometimes meet are very amiable. They are not numbered with church members. Their time, talents, means, are not devoted to furthering the cause of Christ. But they are polite, polished, attractive. By word and manner they win their way to our hearts. Can it be possible that they are against our Master? They are such pleasant people — how dare we think of them as rebels against God? That they are not avowedly for Christ is apparent. Where do they stand? On neutral ground? Can there be neutrality in one's attitude toward the Saviour? What says our supreme Authority? "He that is not with Me, is against Me" (Matt. 12: 30).

DOUBLE CURE (Luke 17: 12-19)

Ten lepers were healed in body as the result of faith. Nine of them, intent on bodily health, care little for the Healer; they hasten to the temple to throw off the yoke of a leper's life. Only one stands the test of love and gratitude. He has received the double cure. By silence the nine are false to their benefactor. They betray Him with silence. The one bears living and acceptable witness to His power to heal both body and soul.

COLORS AFLOAT

1. Every nation on earth is proud of its own colors. The flag that represents it is dear to every patriot.

2. But what banner in all the world stands for so much that is great and good as our own Stars and Stripes? What would you think of the American anywhere on earth who should be ashamed of his country's flag?

3. There is only one banner that should float above our own, and that is the banner of the Cross. Ashamed of it? Never! Betray Him who lifted it by His death? Perish the thought!

4. The Christian need not be rude and needlessly offensive, but neither should he fail to honor his Master whenever occasion offers. Too often by wicked silence is He betrayed.

A POWERFUL TESTIMONY

Our "Illustrated Sunday-school Lesson Notes" for 1902 must be thanked for this impressive story: Under the preaching of our venerable Bishop Bowman a hard-headed business man was deeply convicted of sin and soundly converted. That night, thinking about his business, he decided that, in order to be a faithful witness for Christ, he would have to make many changes in methods. He was a wholesale grocer. To make these changes

would expose him to humiliation before his associates; not to make them, would be untrue to Christ. For three nights he could not sleep, and his new-found joy deserted him. Determining at last to do his duty whatever it might cost, and make everything about him witness for Christ, his joy returned, and his peace was like a deep river. The next morning he went to the store with a light step. That day all false labels came off the boxes, and those telling the exact truth were pasted on. He paid the price; then there came into his possession a pure heart and a clear conscience. From that day neither his clerks nor the people who did business with him doubted the power of Jesus Christ to forgive sins and transform the sinner. How rapidly would Christ conquer the world if all Christians would be as true in confessing Christ as was this merchant!

PRAYER

"Lord, I beseech that I may teach
With love like Thine to me!
And so with wise and loving speech
Bring many a heart to Thee."

June 12 — Conditions of Christian Discipleship. Matt. 16: 24-26; John 13: 33-35.

A correspondence school is something modern and is vastly useful. However, it is not our Great Teacher's way. His disciples are learners, always under the divine Master's eye. Not one of His pupils is allowed to pass examinations after studying in *absentia*. There is no room or need for a correspondence school in this Teacher's economy. Every one must be "in residence" until the entire course is finished.

It is impossible to turn toward one object without turning away from another. John became a disciple the moment he turned from his fishing nets toward Christ. Matthew entered this school as he turned from his money bench. We cross the threshold of this school as we bid adieu to self-indulgence.

SCHOOL MOTTOES

1. Choke the weeds, and lo! the blossoms (Matt. 16: 24). Christ enthroned in the heart lifts the best self into dominion.

2. Corn in the granary mildews. Given to the soil, it springs into living green and multiplied grains (Matt. 16: 25).

STUDIES

1. In discovery. One of the first essentials in education is consciousness of ignorance. To have some small conception of the heights of knowledge unsealed and vast reaches yet hidden, awaiting patient investigation, precedes learning.

2. In discipline. He must know with Alexander the Great that "there is no royal road to knowledge" save that of painstaking effort. No student ever becomes a finished, masterful scholar without close, hard, long-continued application. He must learn how to "deny himself, take up his cross and follow" the narrow road of intellectual achievement. The curriculum of Christ's school must be mastered in the same way.

DEMONSTRATIONS

1. Not only is self-denial a difficult problem, but it is essential to proficiency. A number of English ministers were once dining together after an ordination. One of them was unusually attentive to the spread, and thereby elicited from the host: "That's right. To take care of self is the first law of nature." "Yes, sir," observed an elderly divine, "but to deny self is the first law of grace."

2. The story runs that the devil once met a Christian and said: "You say I'm not a servant of God. What dost thou more than I do? You fast; so do I. I neither eat nor drink." Thus he went on to enumerate many sins of which he claimed to be clear. Then spake the

Christian: "I do one thing you never did — deny myself." That was the missing factor for the solution of the problem.

3. Folwell Buxton used to ridicule his sister for refusing to eat slave-grown sugar; "but," he adds, "her doing so made me think."

4. "We reach the gain to which all else is loss,
But through the cross."

FINAL TEST

1. Were you the worthy pupil of a great painter, you would show it by your painting. Being the disciple of a great Lover, you will prove it by your love (John 13: 35).

2. Bishop Polk of Louisiana was a slave-holder by inheritance, but a faithful pastor to his slaves. One of them lay dying one day. After ministering to him in many kindly ways, the Bishop said: "Tom, is there anything else I can do for you?" "Yes, master, if you will only lie down by me on the bed and put your arm around my neck and let me put my arm around your neck as we used to do when boys lying under the green walnut trees, I think I could die more easy." The great Bishop granted his lowly slave's request. In his master's embrace he passed to the realms of eternal love.

"Love is the master of all arts
And puts it into human hearts."

3. When Dr. Doddridge asked his beautiful little daughter why everybody seemed to love her so, she answered: "I cannot tell unless it is because I love everybody."

June 19 — Rising Above Discouragement. 2 Cor. 4: 7-18.

Hands crossed in repose; pale face looking morose; eyes drooping with tears hung full; lips bemoaning a lot so sore —

"So pray we sometimes, mourning our lot;
God in His kindness answereth not."

Now let the hands to work be plied. Let the feet hasten quick on mercy's errands. Let the eyes with sunbeams shine. Let the

What the King Eats

What's Fit for Him

A Massachusetts lady who has been through the mill with the trials of the usual housekeeper and mother relates an interesting incident that occurred not long ago. She says:

"I can with all truthfulness say that Grape-Nuts is the most beneficial of all cereal foods in my family, young as well as old. It is food and medicine both, to us. A few mornings ago at breakfast my little boy said:

"'Mama, does the King eat Grape-Nuts every morning?'"

"I smiled, and told him I did not know; but that I thought Grape-Nuts certainly made a delicious dish, fit for a King." (It's a fact that the King of England and the German Emperor both eat Grape-Nuts).

"I find that by the constant use of Grape-Nuts, not only as a morning cereal, but also in puddings, salads, etc., made after the delicious recipes found in the little book in each package, it is proving to be a great nerve food for me, besides having completely cured a long-standing case of indigestion." Name given by Postum Co., Battle Creek, Mich.

There is no doubt Grape-Nuts is the most scientific food in the world.

Ten days' trial of this proper food in place of improper food will show in steady, stronger nerves, sharper brain and the power to "go" longer and further and accomplish more. There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

countenance gladden all whom it greets and lips of love speak words of hope:

"So pray we afterward, low on our knees, Pardon those erring prayers! Father, hear these!"

How loudly do our lives speak! Verily they are prayers in motion. Prayers of discouragement — how could God answer such? Prayers of expectation, of buoyancy, of loving activity — are they not an answer in themselves?

PAULINE ANTIDOTES

1. How heavy the cross our Saviour bore, beside our small crosses! Petty is our living compared with His voluntary dying (1 Cor. 4:10).

2. As it is the inner spirit which suffers, the same may be made proof against suffering by admitting Christ (1 Cor. 4:16).

3. The severest trial will pass, and the heaviest gloom after a time will be penetrated by light (1 Cor. 4:17).

4. Whatever ills are not entirely banished in time, will at last be left behind when entrance is gained to eternal bliss (1 Cor. 4:18).

PHILOSOPHICAL LEAVEN

1. "It is a great blessing to possess what one wishes," remarked a man to a sage. Quickly came the response: "It is a greater blessing still not to desire what one does not possess."

2. John Newton gave it as his opinion that if two angels were sent from heaven, one to conduct an empire and the other to sweep a street-crossing, they would feel no inclination to exchange employments.

3. There is a beautiful parable telling how a king once went into his garden and found all his trees and vines drooping. The oak was sick of life and ready to die because it was not tall and graceful like the pine. The pine was discouraged because it could not bear grapes like the vine. The vine was all disheartened because it could not stand erect and bear large, fine fruit like the promegranate. And so on throughout the garden. Wondering at this general depression, he spied the heartsease with its bright face uplifted with a sweet smile of contentment. Exclaimed the king: "Well, heartsease, I am glad to find one brave little flower in this general discouragement. You don't seem to be one bit disheartened." "No, your majesty. I know I am of small account; but I concluded you wanted a heartsease when you planted me. So I'm bound to be the best heartsease that ever I can."

AN INDEX

As a rule great natures rise above discouragements. They grow great by the effort to lift themselves above petty annoyances which swarm in the lowlands. A discouraged associate of Thomas Edison related to him the failure he experienced in three different experiments involving large expense. Much to the aggravation of the disheartened man, this great electric inventor smiled complacently. Thereupon he exclaimed: "Why don't you worry about it, Mr. Edison?" "Why should I?" he calmly responded. "You are worrying enough for two."

CHEERFULNESS CONTAGIOUS

"A singer sang a song of cheer,
And the great world listened and smiled;
For he sang of the love of a Father dear,
And the trust of a little child.
And the souls that before had forgotten to pray
Looked up and went singing along the way.

In order to rise above discouragement, read the Word of God, which is filled with Christian optimism. Do right. Keep the motives pure. Fall in lovingly with God's will in the assurance that while in harmony with Him all the forces and all the laws of His universe are on your side. Hence you must triumph.

June 26 — Problems in Africa's Redemption. Isa. 19:19, 21.

Henry M. Stanley, so recently called to his high reward, did much toward bringing Africa to the world's attention. Have you read his biography? It is intensely interesting. Think of it! He was brought up and partially educated in a poor-house. His name was John Rowlands, a Welsh boy. At the age of fourteen he shipped as cabin boy, and was adopted in New Orleans by an American merchant named Stanley. He became a soldier in the Confederate Army, and was captured. Then he volunteered in the Federal Navy, and became an ensign on the iron-clad "Ticonderoga." After the Civil War he became a newspaper correspondent and adventurer. Then came to him the supreme opportunity of his life, and its highest achievement — he was sent into wild, unexplored Africa to find Livingstone. After eleven months of incredible hardships, he found the sublime missionary in the heart of the Dark Continent.

OPEN SORE

Africa's dreadful, unspeakably shocking condition is described in this repulsive phrase. Livingstone's heart was buried at Ilala, Africa, in May, 1873, but his body lies with England's most illustrious ones in Westminster Abbey. Inscribed on his tomb are his own words, written to the New York Herald to enlist American aid in the suppression of the East Coast slave-trade: "All I can add in my loneliness is, May heaven's richest blessing come down on every one — American, Englishman, Turk — who will help heal this open sore of the world!"

THICK DARKNESS

One of the plagues divinely sent upon Egypt when Pharaoh refused to let the chosen of God go was darkness, "even darkness which may be felt" (Exodus 10:21, 22). From that day to this dense moral darkness has afflicted many parts of that vast continent. The myriads of its inhabitants have been the rawest kind of heathen — fierce, cruel, savage cannibals. The following is almost too horrible to relate, but it gives a vivid illustration of the inhuman spirit there prevalent. A dead chief is buried with these appalling ceremonies: "A river is turned from its course, and in the bed of the channel a large pit is dug. The bottom of this is covered with living women. Then the dead chief is placed there, in a sitting posture, surrounded by his wives. The earth is then shoveled in, burying the women alive. Before the grave is filled up the second wife has the privilege of being killed. Then some forty or fifty male slaves are slain and their blood poured over the grave, after which the stream is turned back into its course." How thick must be the darkness where such shocking rites are permitted!

REDEMPTION PROBLEMS

How to redeem Africa is a stupendous problem.

1. The ages of superstition, degradation, barbarism, in which the dark-skinned aborigines have lived. In these uncounted millions there is so little to which our missionaries can appeal.

2. In view of the foregoing they find the task most tedious and patience-trying to erect a spiritual foundation in the heathen heart upon which to build a Christian superstructure.

3. Conflicting national powers that are in control of Africa. These are British, French, German, Italian, Portuguese, Spanish, Belgian, Turkish. How to bring some of these under Christian principles is a question almost as difficult as to convert the black tribes.

4. Antagonistic religions. Of course Romanism is there, and that, too, not in its best form. Mohammedanism is there in all its fierce fanaticism and warlike temper.

5. Unfavorable impressions made by wicked men from Christian countries have greatly complicated the problems of Africa's redemption. The cruel slave-trade, the awful ravages

of American rum, the terrific greed of gain resulting in useless murder — in short, many of the worst vices that exist in civilized lands have made it doubly difficult to do the legitimate and normal work of redeeming the continent by gospel measures.

THE SOLUTION

Unquestionably this is the "Light of the World." He, and only He, can brighten the Dark Continent. How to get Him into the country and into the people is the supreme problem. This must be solved by Christian people. They can do it. Let us believe that they will. But it is no easy task. Already hundreds of white men have sacrificed their lives in opening up the land to civilizing forces.

MODERN MARTYRS

Among the most eminent of these are David Livingstone, Rev. A. C. Good, Alexander M. Mackay, Melville B. Cox. Read the thrilling story of their heroism in "The Price of Africa," and in some small way emulate their spirit. Nothing short of the martyr-spirit, the sacrificial spirit of Christ, can effectually redeem Africa. Few of us can go and suffer in Africa, but all of us can plan, pray, give, for the success of those who are willing to suffer.

"He climbed the steep ascent of heaven
Through peril, toll, and pain;
O God, to us may grace be given
To follow in His train."

Fall River, Mass.

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General Conference

Continued from page 661

mond spoke earnestly, the former urging caution, and the latter advocating the report. Others also spoke, but no decision was reached, owing to the entry of the tellers with the report of the third episcopal ballot, in which no election resulted. Another ballot was ordered and taken.

Friday, May 20

[By telegraph.]

Bishop Andrews presided.

Drs. Bashford, Burt, Wilson, and Neely elected Bishops.

Interesting discussion on Federation, a little opposition from one or two workers in South arising from misunderstanding. Drs. Buckley and Little pleaded, as well as Dr. Goucher, that no change should be made in report of committee, which recommended for adoption the action of the Joint Commission on Federation already adopted by Southern General Conference. Conference realized that it would be discreditable and calamitous to refuse to pass

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this report with decisive unanimity. When vote was taken, there was hardly a sign of opposition, and everybody felt another crisis was passed.

The committee on Episcopacy reported that, in their view, Missionary Bishops should be elected, two for India and Malaysia, one for Japan and Korea, and one for Africa. Slight opposition developed in case of Japan on ground that such election might endanger proposed unification of Methodism in that country. This was shown to be an unwarranted fear. The report was adopted.

Saturday, May 21

Bishop Warren presided.

Dr. J. R. Day defended himself against attack made by anonymous accusations that he had struck a man in a discussion. Conference, greatly agitated, adopted resolutions condemning the paper, and denied its representatives the press privilege of the floor. Dr. Day appeals not to be voted for again, but his vote increased until his election as Bishop an hour later, after three ballots had been taken. Munhall tried to explain that he had had nothing to do with newspaper story, but was lame in his allusion to matter against Day in his magazine.

The committee on Itinerancy reported that in their judgment no return to time limit law should be made at this time. Exciting debate over attempts to amend by adopting time limit. Final vote adopted majority report, allowing present plan to continue.

Mrs. Strickland, of Little Rock Conference, stirred the body with appeal for a general superintendent of her race. The resolution was referred to committee on Episcopacy.

Monday, May 23

Bishops Foss and Merrill presided.

Dr. James R. Day created a profound sensation by resigning the office of Bishop, to which he was elected on Saturday. Addressing the Conference, he said:

"My dear brethren, I have the witness within myself that I am not influenced by material advantage or honor. These are too uncertain, evanescent and remotely incidental to be considered for a moment in a matter of so great importance. It has come to me within the last twenty-four hours as never before that I am not at liberty to lay aside the experience and discipline which ten years have brought to me in educational work. If you ask me why I did not appreciate this before I had put you to the trouble of my election, I can only say that some things which for years have hung around the circumference of our thought in distant and dim outlines suddenly come to us as revelations forcing us to conclusions.

"I have reached my decision after opening my mind prayerfully to appeals of duty from every side and to every source of light possible to me. I cannot conscientiously say that I believe myself moved by the Holy Ghost to take upon myself the office and work of a Bishop, as our law requires of those who are consecrated to that holy office and ministry; but I do feel myself deeply moved to continue in the work of Christian education."

When he had finished his statement there was a murmur of surprise among the delegates. Dr. Buckley said he had had no conversation with Dr. Day until Saturday evening, and then had endeavored in every way to induce him to abandon his determination to resign. "But," said Dr. Buckley, "when a man puts his action upon his conscience and duty to God, argument is futile, and it insisted on becomes impertinent." Dr. Buckley moved that Dr. Day's resignation be accepted. The question was put without debate and was carried.

Dr. Buckley thereupon moved as a substitute the further election of general su-

perintendents be indefinitely postponed. This was carried almost unanimously.

Dr. J. R. Day asked the permission of the Conference to retire to his home at Syracuse, and this was promptly granted.

The *Examiner*, which had published articles on Dr. Day, explained and apologized, and was restored to press privileges. Memorial services of Bishops who had

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died during the quadrennium, and of President McKinley, followed.

Conference Paragraphic Notes

— Among the visitors who have been accorded the courtesy of seats on the platform are Rev. J. W. Young, secretary of the committee on Apportionment of Benevolences; Rev. Dr. W. B. Palmore, editor *St. Louis Christian Advocate*; and Rev. Dr. John Horner, the veteran manager of the Book Depository at Pittsburg, Pa.

— The accessions to the General Conference in the form of delegates who have never hitherto served in the body include some men of remarkable talent, accustomed to legislative procedure, acquainted with Methodist polity and law, and abundantly able to cope on occasion with those who have had the advantage of previous experience in the office of delegate.

— The Ohio Society of Los Angeles, in order to extend courtesies to delegates and visitors from the Buckeye State, held a reception one evening, attended by fifteen hundred people. Among the delegates who responded to toasts or made addresses were Rev. Dr. Leroy A. Belt, Rev. Dr. Isaac Crook, Mrs. Florence D. Richards, President James W. Bashford, of Ohio Wesleyan University, and Rev. Dr. Naphtali Luccock.

— The first Sunday of the General Conference was marked by vast outpourings of people to all the churches, and also by the organization of the thirtieth Methodist Episcopal Church, an outgrowth of the Westlake Church, of which Rev. Dr. J. L. Pitner is pastor. Bishop Joyce preached on the occasion. The meetings are to be held

temporarily in a large tent, but a church building is to be speedily erected.

— The amount of refreshments and decorations which are at the service of the General Conference in a single day may be averaged from the statement that the ladies of the University Church at Los Angeles, who had charge of the floral and lemonade booth at the Pavilion one day last week, used 6,000 red and white carnations, and dealt out 25 boxes of choice oranges and 165 gallons of lemonade, the two latter items being the contribution of the Chamber of Commerce. It is very interesting at recess to see the crowds gather around the refreshment booths and to watch the delegates eat oranges.

— Early in the session of the Conference Los Angeles was called upon to mourn the loss of a great benefactor of Southern California—Andrew McNally, head of the great Chicago publishing house, Rand, McNally & Co. He came to this region seventeen years ago, and was so impressed with its possibilities and its charms, that he made large investments here, induced other millionaires to build their winter homes in Pasadena, Altadena, and neighboring places, and became the chief instrumentality in transforming a vast desert of barren land by irrigation into a magnificent property which now contains 400,000 fruit-bearing trees. Perhaps this part of the State owes more to him, in view of its recent development, than to any other one man.

— The telegraph operator at the Pavilion is a Methodist preacher, from Conrad, Iowa, and a member of the Upper Iowa Conference, Rev. W. Minor Lemon. He is an expert and courteous servant of the Conference and the visitors. He was for years engaged in work as telegrapher, with a good income, but his convictions moved him, at a financial sacrifice, to accept a Methodist pastorate some years ago. Some time ago, in order to have the opportunity of attending the General Conference, he applied for the post which he now fills so well, for the month of May. He will be remembered by multitudes, long after the Conference adjourns, for his affability and intelligent devotion to his work.

— Those who have ever had a thought or said a word in criticism of Bishop McCabe for charging money for his lectures, or for his services at dedications and other great occasions, should get and read his pamphlet just issued as a report of gifts made by him and through him to what he calls the "Special Relief and Forward Movement Account" for the past eight years. A glance at its pages will open their eyes, relieve their apprehensions, and awaken gratitude. During those years he has raised for various needy objects, in our own and in other lands, over \$65,000, of which almost \$7,000 came from his lectures and other public efforts, all of which went into the "pool" for benevolent objects. In addition he raised and paid out for the relief of needy preachers and for the work of educating struggling children from preachers' homes, about \$4,300—all by his lectures. A complete list of the donors who have backed him in the various enterprises which he has carried on as "extras," is given, and a complete account of the outgo of this great fund, all of which has been expended except a balance of \$4,353 in pledges to be used for Church Extension among people of the Latin race. In a brief exhortation at the close of this interesting and suggestive exhibit the Bishop pleads for "100,000 in the coming quadrennium for use in Spanish America and in Italy to secure churches and schoolhouses in our mission-fields." All of this work, which

alone would be counted a notable achievement, has been aside from the regular tasks, travels and episcopal labors devolving upon him.

The Bible League

AT the recent meeting there were many wise things said, and some otherwise. Among the otherwise we would class the remarks of Dr. D. S. Gregory to the effect that the "higher critics were backed by rich men who had amassed their wealth by methods which we sometimes consider 'shady,' and also his charge that "the critics had the great publishers subsidized." This is bringing irrelevant questions and prejudices into the matter. Among the wisest things said at the meeting was the address of Dr. Patton, of Princeton. He said: "In the first place, I want to acquit these critics of malice aforethought or of intention of doing wrong. Anyway we want criticism, intelligent criticism of the Bible. We can't shut it up in a glass case. Unless the Bible can stand in the daylight, there is no use keeping it in the dark. We all admit that this controversy must be managed by minute experts of the Bible." There speaks the scholar. The discussion of these critical questions is best carried on by scholars in special books and reviews, and when they are taken before the public the discussion is apt to run to indiscriminate denunciation and to ill-informed statements. We have not the least fear for the Bible, but we are somewhat afraid of some of its friends. — *Presbyterian Banner*.

Vacation Resorts in New England

Waiting for Hot Weather

After the severe and protracted siege of winter weather, predictions are rife for a very warm summer; and the thousands of vacationists who annually migrate to the seashore, the country and the mountains are perhaps planning, at any rate thinking, of their haunts for 1934. New England is the stamping ground. Here hordes of summer visitors flock every year. The farmhouses are prepared for company after the middle of May; the shore resorts get ready in June; and by the last of June, or the first of July, the mountains are welcoming their guests. Maine has both coast and inland lake resorts of supreme beauty. New Hampshire has a short but scenic section of sea coast; but the famous White Mountains and Lakes Winnepesaukee and Sunapee are within her borders. Vermont claims the renowned Champlain, Memphremagog and Willoughby; and Massachusetts asks no favors with her pleasant valleys and impressive mountain ranges.

All of this vacation territory is described and pictured in the literature published by the Boston & Maine Railroad's Passenger Department, Boston. The six beautiful portfolios, Lakes, Rivers, Seashore, Mountains, Picturesque, and the Charles River to the Hudson, contain beautiful half-tone reproductions, and any of these books will be mailed upon receipt of six cents, or the entire set for thirty-six cents.

The descriptive booklets, thirteen in number, containing interesting and instructive reading matter concerning the various sections will be mailed upon receipt of two cents for each book, or twenty-six cents for the entire set. They comprise "Lakes and Streams," "All Along Shore," "Valley of the Connecticut and Northern Vermont," "Lake Sunapee," "Southeast New Hampshire," "Southwest New Hampshire," "Monadnock Region," "Hoosac Country and Deerfield Valley," "Merrimack Valley," "Central Massachusetts," "Lake Memphremagog," "Among the Mountains" and "Fishing and Hunting," with an additional booklet giving the fish and game laws of Northern New England and Canada. The "Bird's-Eye View of the White Mountains," a handsome colored map, showing the numerous ravines and peaks as viewed from the summit of Mount Washington, will be mailed upon receipt of six cents in stamps.

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THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—Most commendatory words are spoken by the ministers who listened last Monday to the address of Rev. Seth C. Cary at the Boston Preachers' Meeting. The subject was, "The Civil War: Its Magnitude and Sacrifices." Mr. Cary was adjutant of the 123d New York, and endured from Gettysburg to the close of the war many of the severest trials of the great struggle.

There will no meeting May 30. Monday, June 6, the subject will be, "Some Phases of Mission Work in China," the speaker being Rev. John Calvin Ferguson, Ph. D., of Shanghai, an official of the Chinese Government.

Boston District

South Boston, St. John's.—The Ladies' Social Circle of this church tendered their pastor and wife, Rev. Dr. and Mrs. John D. Pickles, a reception on the evening of April 28. Though the night was very stormy, a large number were present to welcome Dr. Pickles and family back for another year. The invited guests were Presiding Elder Perrin and wife, Rev. E. A. Blake of Tremont St. Church, and Rev. C. A. Dinsmore and Rev. Mr. Bullock, both of South Boston. Mr. Albert J. Taylor presided and introduced the guests, each one responding in words of hearty welcome. During the exercises Miss Estelle Chase presented Mrs. Pickles with a bouquet of daybreak pinks in behalf of the ladies of the church. To this token Mrs. Pickles responded very appropriately. Mrs. Every, the church musical director, rendered two selections which were greatly enjoyed by all. The pastor and wife then received, being assisted by the reception committee, which consisted of Mr. and Mrs. Barker, Mr. and Mrs. Ayre, and Mr. and Mrs. J. L. Spaulding, and the guests. At the close, coffee, fruit punch, and cake were served from dainty tables presided over by young ladies and gentlemen of the church.

Roslindale, Bethany.—Sunday, May 15, the entire day was given to the interests of the Epworth League. The pastor, Rev. I. H. Packard, preached to the young people in the morning, and the evening service was in charge of the retiring president of the chapter, Mrs. Marion J. Glover. The temperance program, as carried out by members of the League, proved very interesting. There was special music by the choir, and at the close of the program the pastor conducted very impressively the beautiful service provided for the installation of officers. The list of new officers, recently elected, is as follows: President, Guy E. McLean; vice-presidents, S. Wallace Crook, Alice G. Cleaveland, Florence M. Guttridge, Edith Wahlgren; secretary, Charles Berry; treasurer, C. Temple Allen.

East Dedham.—A delightful reception and anniversary occurred at the home of Mr. Frank Bailey, Milton Ave., Wednesday evening, May 11—the reception being given to the new pastor of First Church, Rev. Walter Healy, and the 39th wedding anniversary of Mr. and Mrs. Bailey being the occasion of the celebration. A large company of friends were present. Messrs. John Withington and Frank Young served as ushers. After bountiful refreshments the guests were entertained by an interesting program, which included piano duets by Miss Elizabeth Gibb and Miss Virginia Washburn; an address of welcome to Rev. Mr. Healy by Rev. Charles Tilton, of the First Baptist Church; cordial greetings from Mr. George F. Washburn in behalf of the officary and members of the Methodist Church, earnestly welcoming Mr. and Mrs. Healy to their new field; the presentation by Mr. Charles Kimball to Mr. and Mrs. Bailey of a beautiful cut glass dish and silver bread salver from their old-time friends and associates; appropriate responses by Mr. Bailey and Mr. Healy; the reading by Mrs. George F. Washburn of an original poem written for the occasion by Mrs. Wilbur I. Griffin, of Green Lodge; a vocal solo by Miss Lucia Young; an amusing selection read by Mrs. Lincoln; baritone solo by Mr. Wilbur I. Griffin; and a humorous reading by Miss Nellie Griffin.

Cambridge District

West Medway.—Reopening exercises were held, May 15. The program was in every way a success. At the afternoon meeting the follow-

ing preachers spoke: Rev. J. H. Humphrey, of Holliston; Rev. Arthur Bonner, of Ipswich; Rev. J. P. Chadbourne, of Parkman St., Dorchester; Rev. George R. Hewitt, Congregational Church, West Medway; Rev. F. C. Turner, Baptist Church, West Medway. The auditorium has been entirely refitted with steel ceiling, new carpet, and repainting throughout at an expense of over \$500, all of which is paid. The work, begun some time ago under Rev. F. E. McGuire, has been carried to successful completion by Rev. Richard Pengilly, the present pastor.

Cambridge, Epworth Church.—An interesting and helpful feature of the Sunday-school at this church is the normal class taught by Prof. J. R. Taylor, of Boston University. The class, composed largely of young ladies and gentlemen from Radcliffe and Harvard, is very enthusiastic over Professor Taylor's methods, and the superintendents are pleased to always have a supply of substitute teachers. May 18, an informal reception was given their teacher by the members of the class. Prof. and Mrs. Taylor, and Miss Mary Taylor, with Mr. and Mrs. Millan, were the guests of the evening. The attractively decorated rooms and the dainty refreshments were incidents in an evening of rare pleasure. A clever program was given by several members of the class. Though vacation will soon be here, and next year will not see all the members return, yet the residents and many of the students hope to enjoy the normal class with Professor Taylor in the chair another year.

Somerville, First Church.—Rev. E. J. Helms presented the cause of City Missions with a masterly address at this church, Sunday morning, May 23. Mr. Helms is thoroughly mastered by the spirit of his work, and is, therefore, a master in the presentation of its interests.

Cambridge, Trinity.—On Monday evening, May 16, the members and friends of this church gave a reception to their pastor, Rev. George Whitaker, D. D., who was returned to them for another year. All the Protestant clergymen of East Cambridge were present, and these, with the members of the church, spent a very pleasant evening in the tastefully decorated vestry. The pastor was pleasantly surprised with the presentation of a fifty-dollar bill. A bouquet of flowers and an umbrella were given to Mrs. Whitaker. This begins the ninth year of Dr. Whitaker's service here.

Leominster.—An unusually hearty and largely attended reception was extended to Rev. and Mrs. O. W. Hutchinson at the church on Monday evening, May 16. Frank L. Marble was in charge, and addresses of welcome were made by representatives of the various departments of the church and by Rev. John Kimball of the Universalist Church, Rev. Lawrence Phelps, Congregational, and Rev. George R. Baker, Baptist.

Newton Upper Falls.—The pastor, Rev. O. W. Scott, arranged for Sunday evenings in May and June the following interesting program: May 8, Alderman Fred H. Towns, of Malden; subject, "The Good Samaritan" (a "chalk talk"). May 15, Prof. John H. Pillsbury, principal of Waban School; subject, "Religion that Counts." May 22, sermon-lecture by the pastor; subject, "Our Civic Soldiers" (the firemen). May 29, G. A. R. Memorial sermon by the pastor; subject, "Our Boys in Blue, 1861-65." June 5, an evening with Fanny Crosby (the hymn writer), conducted by the pastor. June 12, "Children's Day," concert, conducted by the committee. June 19, report from the General Conference by Mrs. O. H. Durrell, Cambridge (a delegate).

Lynn District

Chelsea, Mt. Bellingham.—The pastor, Rev. A. H. Nazarian, and his wife were tendered a cordial reception by the church on their return for the third year. The reception was in charge of the Ladies' Aid Society. Mrs. M. K. Merritt, president of the Society, presented the pastor with a basket of beautiful flowers, and Mrs. Nazarian with a choice bouquet of roses, and extended a hearty welcome. Warm words were also spoken by Mr. William Joslin in behalf of the official board, and Mr. G. D. Hayes in behalf of the Epworth League. The pastor and his wife made fitting and appreciative response. At the last communion 2 were received by letter and 1 into full connection. The outlook is bright. Mr. Nazarian is preaching to large congregations.

MAINE CONFERENCE

Augusta District

Winthrop.—Rev. T. N. Kewley was, by the earnest request of the church, returned to this charge for the third year, and the people feel that no mistake was made. At our first visit, April 24, we found pastor and people quite happy in their relations, with some things to encourage them. On Sunday morning it was our privilege to preach to a large congregation, which included the lodge of Odd Fellows and the Rebekahs of the place, and in the evening it was a delight to be present and participate in one of the best services of the year. Religious interest was up to revival pitch. On April 16 a Junior League of 15 members was organized, with the pastor's wife as superintendent. The Epworth League is doing well. The Sunday-school is in normal condition. Rev. E. T. Adams and wife have settled here, and are a great help and inspiration to the church. The year begins favorably.

North Augusta.—Rev. M. Kearney, a member of East Maine Conference, now living in Augusta, will supply this charge this Conference year. The church is a scattered people, a farming community, but loyal to church and pastor. Mr. Kearney has entered into the work with courage and earnestness, and the people have received him gladly. All is going in a way to bring good results. The church building has been partly shingled since Conference, and a May sale was held at the parsonage. Mr. Kearney will live in his own home in the city, and work the charge from there—only four miles—occasionally stopping in the parsonage. His address is Augusta, Me.

Receptions.—Several of the churches have given their pastors and families splendid receptions, among them Waterville, Augusta, Hallowell, Gardiner, Skowhegan, Winthrop, and perhaps others, of which we have not heard.

Personal.—We called on a very aged lady in Wayne when we were there, the 7th, Mrs. Lawrence, who is in her 97th year, bright, smart, and doing the housework for herself and son-in-law in very good shape, including all the cooking; and recently she made him a vest. She has a tenacious memory—recited to us two pieces of poetry and one of prose—and can read and sew without glasses. We had a delightful chat for an hour. On Sunday morning she walked to church, a distance that takes a good pedestrian five minutes, and back to her home. She said she heard nearly all the sermon and every word of the prayer. She has

CLEVER DOCTOR

Cured a Twenty Years' Trouble Without any Medicine

A wise Indiana physician cured 20 years' stomach disease without any medicine, as his patient tells:

"I had stomach trouble for 20 years, tried allopathic medicines, patent medicines and all the simple remedies suggested by my friends, but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the State told me medicine would do me no good, only irritating my stomach and making it worse—that I must look to diet and quit drinking coffee.

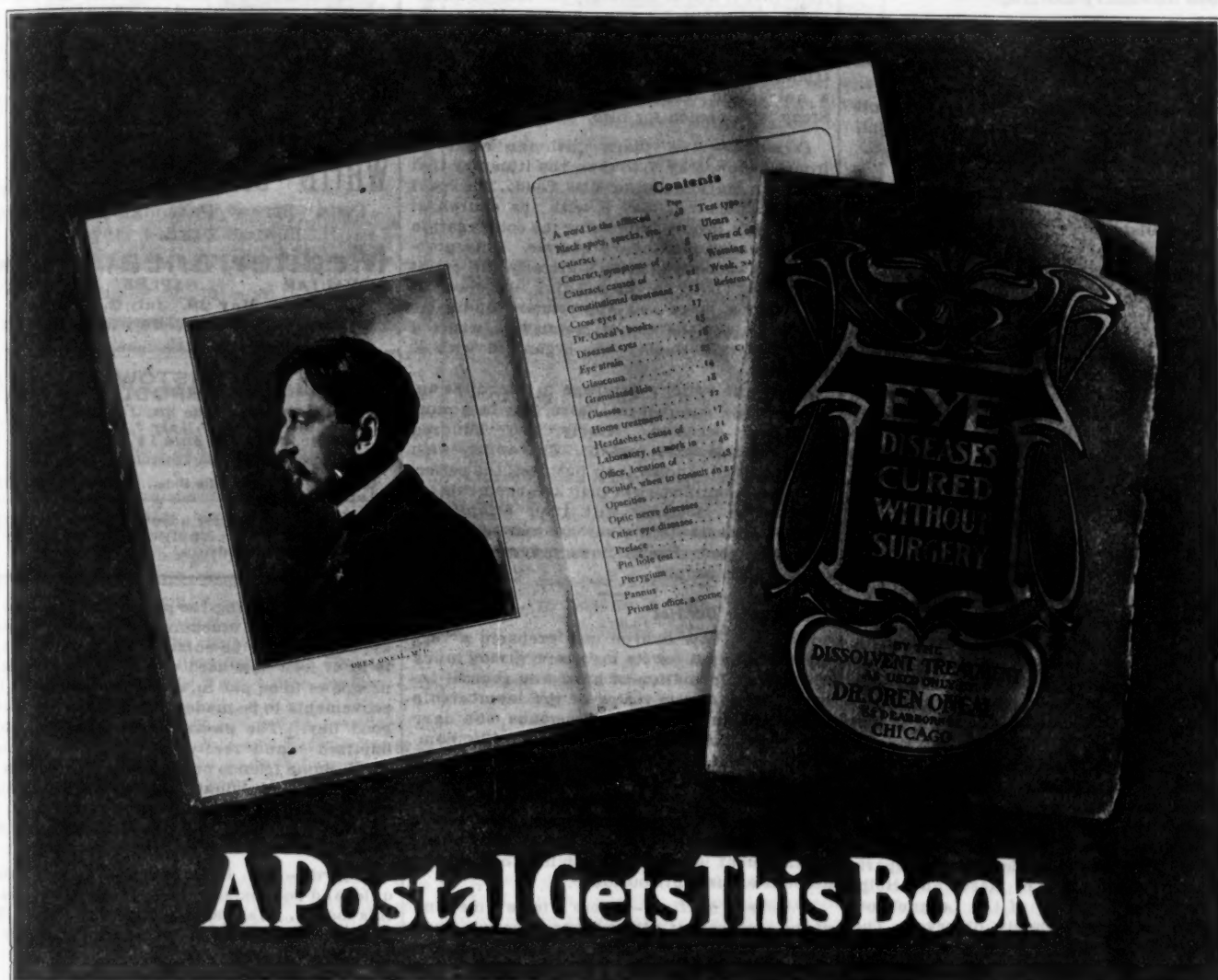
"I cried out in alarm, 'Quit drinking coffee! Why, what will I drink?'

"'Try Postum,' said the doctor. 'I drink it, and you will like it when it is made according to directions, with cream, for it is delicious and has none of the bad effects coffee has.'

"Well, that was two years ago, and I am still drinking Postum. My stomach is right again, and I know doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Never too late to mend. Ten days' trial of Postum in place of coffee works wonders. There's a reason.

Look in each package for the famous little book, "The Road to Wellville."



Contents

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EYE DISEASES CURED WITHOUT SURGERY

DISSOLVENT TREATMENT
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OF DEARBORN, CHICAGO

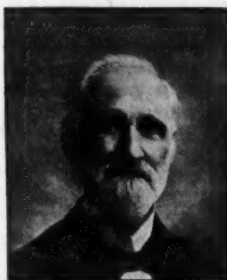
A Postal Gets This Book

I WANT the name and address of every person,
Man, woman and child,
Who is troubled in any way with their eyes.
If you are not afflicted, send me the names of your neighbors or friends who are.
You will be conferring a favor on them.
I will send to each name and address My book (24th edition) illustrated above.
It contains much valuable information About the eyes, diet, bath, exercise, etc.; Tells how sight can be restored to the blind, And all eye diseases cured At patient's own home, Quickly and at small expense.
I have for more than twenty years been Treating and curing all manner of eye troubles in all parts of the world.
Those who are afflicted in any way with their eyes are
Welcome to my opinion free of charge.
Just write me a short history of your case As you understand it.
I will write you a personal letter of advice, which, with
My book, will be of great value to you.

Some Symptoms of Serious Eye Troubles

Dimness of vision,
Seeing spots, specks, etc., dance before your eyes,
The atmosphere seems smoky and foggy,
Seeing better some days than others,
Seeing better sideways than straight forward,
Seeing better in the evening or early morning than at midday,
Seeing objects double or multiplied
Seeing a halo or circle about a lamplight,
Pain in or about the eyes,
Constant or periodic headaches.
If you have any one of the above symptoms, You should seek my advice at once.
I have never made a promise which I did not fulfill.

YOU all know Rev. L. L. Carpenter, of Wabash, Ind., the well-known Christian minister, who is noted for having dedicated over 1,000 churches in Indiana, Illinois, Ohio, and other States. Read what he says of me:



"After a long and intimate acquaintance with Dr. Oren Oneal, it affords me great pleasure to say that he is a sincere Christian, an honorable gentleman, and a very successful physician. Along the lines of his special work he has had great success, and I most cheerfully commend and recommend him to any one needing the services of a skillful oculist and aurist. He will do everything he promises to do."

Here are the names of a few people I have treated and cured in their own homes. Write them and convince yourself—

Mrs. S. C. Willard, Libertyville, Ill., cured of Cataracts of 20 years' standing; William Cronoble, Winslow, Ill., cured 10 years ago of Cataracts; Mrs. Anne E. Simmons, Hobart, N. Y., Paresis of Optic Nerve; Mrs. E. M. Cooper, Ridgeway, Minn., cured of Stenosis of Tear Duct; Mrs. Herman Burdick, Richland Centre, Wis., cured of Hemorrhage of the Retina, which had blinded her; Albert J. Staley, Hynes, Los Angeles Co., Cal., cured of Cataracts of 22 years' standing; Mrs. C. H. Sweetland, Hamourg, Iowa, cured of Paresis of Optic Nerve; Mrs. Jane Hunt, Binghamville, Vt., cured of Granulated Lids and Iritis; Miss Ella E. Heacox, Box 224, North Yakima, Wash., cured of Weak Eyes and Congested Optic Nerve; Mrs. Julia Lambert, 29 Whitney St., Nashua, N. H., cured of Cataracts; E. Kaye Allison, care Bank B. N. A., St. John, N. B., Canada, cured of Congested Optic Nerve; Mrs. Emma I. Carter, Ten-strike, Minn., cured of bad case of Granulated Lids and Optic Nerve Paralysis of 22 years' standing; Mrs. A. P. Rife, 78 Niagara Street, Buffalo, Cataracts.

If you should at any future time require my services, and I do not fulfill every promise I make to you, I will refund every cent of money you pay me.

THIS BOOK will tell you
How to care for your eyes,
How to diet, bathe and exercise,
How you can cure yourself at home of Blindness resulting from

Cataracts,
Optic Nerve diseases,
Glaucoma,
Iritis,
Opacities, Scums, Scars and Films,
Eye Strain,
Granulated Lids and Pannus,
Pterygium, etc.,

In from one to three months.
Just send for the book.
Don't send any money—not even a postage stamp is necessary.
Physicians either advise the "Knife" or say, "Nothing can be done," when consulted in such cases as those whose names are given here.
I cure such cases in the patient's own home, easily, quickly, and at small expense.
Just at present all I ask you to do is to send for the book.
It will be sent free of expense to any part of the world.

If you wish my advice, Describe your case the best you can, and I will write you a personal letter.
The book and advice are both free, and may be all that is necessary to effect a cure in your case.

My liberal offer may mean much to you.
Every reader of ZION'S HERALD knows that I am thoroughly responsible, or my advertisements could not appear in these columns, as they have, regularly, for years.

Address,

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Suite 936, 52 Dearborn St.,
CHICAGO, U. S. A.

Dr. Oneal, whose advertisements we have been publishing for years, has unquestionably done more to relieve the sufferings of afflicted humanity than any living oculist. He is a sincere Christian gentleman, personally known to the management of the *Christian Standard*, and from what we personally know of his treatment, we suggest that any of our readers who are afflicted with any form of eye trouble place their case before Dr. Oneal, and he will advise you what to do.—H. C. HALL, Publisher *Christian Standard*.

been a lifelong member of the Baptist Church, and it was a benediction to have her in the front pew on Sunday morning.

Rev. J. P. Cole has bought a home at East Livermore Mills, and he and his good wife are spending the evening of their lives in a quiet but happy and contented way.

Pastors.—The benevolent apportionments will come to you soon. Make much of Children's Day. C. A. S.

VERMONT CONFERENCE

St. Albans District

Cambridge.—Rev. J. S. Allen and family are finding this a pleasant field, with encouraging prospects for a good year. There is a growing interest in the various departments of church work and an increasing attendance. The Sunday-school is especially fortunate in having for its superintendent Linus Leavens, a prosperous business man of the village, who has for some time been known as a progressive and earnest Christian worker. A good attendance at the Sunday evening service and at the week-day prayer-meeting are occasions for gladness in the heart of the pastor. A hopeful spirit prevails on the charge. The many friends of Mr. and Mrs. Allen will be glad to extend to them congratulations on reaching the 25th anniversary of their marriage, May 24.

Waitfield.—The parsonage has been thoroughly renovated. Painting and papering have made all the rooms fresh and beautiful. A new carpet has been laid in the parlor and on the stairs, all at a cost of \$40. When all was completed the people came and filled the house, welcoming Rev. F. M. Barnes and wife to the church and their hearts. This was on May 3. C. J. Ferguson, Esq., the distinguished temperance orator from Burlington, addressed the people at a union service, Sunday, May 8. The Epworth League held its annual business meeting, May 9, when encouraging reports were given of the work done in the various departments, especially in that of Mercy and Help. The fifteenth anniversary of the League's organization was appropriately observed. The League has charge of the Sunday evening service except on the first of each month, when a union service is held, with a sermon by the pastors alternately. There is a good working membership, only somewhat hindered by being considerably scattered. This charge is some twelve miles up the Mad River valley, one of the most fertile sections of the State.

Isle La Motte.—This is an idyllic spot in the summer season. To this island the people have given Rev. E. L. M. Barnes and family a cordial welcome. For their comfort some needed repairs, including a new elstern, have been made on the parsonage. We are sorry to have to write that the health of Mr. Barnes has

not continued to improve as it was confidently expected that it would at Conference time. He finds that it will be necessary for him to undergo an operation for appendicitis. He expects to enter a hospital for this purpose very soon. Many prayers will go up for him in this time of trial, that it may please the Father to give him a quick and complete recovery. Rev. G. L. Story is to preach for him.

Personal.—Miss Clara Cushman came on from Boston, May 7, to take the itinerary that had been marked out for Miss Todd. She spent Sunday morning, May 8, with the church at Waterbury, deeply interesting the congregation by her strong missionary address. It is probable that a society of King's Heralds will result from her visit. In the evening she spoke at Stowe to a large and appreciative audience. Monday night she was at Morrisville, where a King's Herald society was organized with 10 members.

It was the writer's privilege to attend the annual League banquet at Barre, May 13, a most enjoyable occasion. Nearly two hundred young people were present. The ability with which they conducted their business, the perfection and magnificence of their arrangements for the banquet, together with their bright and witty responses to the various toasts, was inspiring indeed. Pastor Lowe may well rejoice in his young people. RUBLIW.

Montpelier District

Ludlow.—This church has prepared a very tasteful manual for its members, giving much desirable information of local and general interest. A complete roster of the membership is printed, and also a list of persons who have died while members of this society. The committee announce their intention of publishing a similar manual next year, and at that time publish the amount each member contributes to the current expenses. The society makes use of the weekly-offering, and convenient arrangement is made for each member to keep account of his contribution.

Preachers' Meeting.—There is to be a meeting of the preachers at White River Junction, June 6 and 7. A full attendance is desired. At this meeting a proposition will be submitted to equalize traveling expenses of the preachers. A program of practical topics is prepared and a good time is assured. W. M. N.

NEW HAMPSHIRE CONFERENCE

Manchester District

West Derry.—Through the efforts of Dr. Babcock, just as he was closing a fourth year's pastorate over this society, plans were formulated for enlarging and beautifying St. Luke's church. Mrs. Thomas Major most generously donated over \$1,000 to the society, thereby clearing off



Epworth Organs

cost more to make than the common kind. They are sweeter toned and better. But our direct-from-factory selling saves the middle dealers expense. Buyer gets better organ, or lower price—or both. We ship on approval. Organ must suit, or come back at our expense. That's the way we deal. WILLIAMS ORGAN & PIANO CO. 37 Washington St., Chicago

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GIBRALTAR NAPLES GENOA
Canopic, May 28, July 2, Aug. 27
Romanic, June 18, July 30, Sept. 17
1st Class \$80 upward.

BOSTON QUEENSTOWN SERVICE

Cretic, June 2, June 30, July 28
Republic, June 9, July 7, Aug. 11
Cymric, June 16, July 14, Aug. 18
1st class, \$60 and \$65, according to steamer.

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the debt and giving the people an incentive to go forward with much-needed repairs. Result, the church is to be enlarged by an addition of 15 or 17 feet, new hard-wood floors to be laid, new pews to be put in, and other extensive improvements to be made. Sunday, May 1, was a good day. The pastor, Rev. W. Thompson, baptised 1 and received 5 into full membership. Some friends presented this society with a beautiful individual communion set, which was used for the first time on that occasion. A probationers' class has been organized under the direction of the pastor.

Milford.—Rev. D. C. Babcock, D. D., finds a quiet and congenial sphere for his activities in this society. He was warmly welcomed. The people speak in high terms of his sermons. They know the Doctor is all right.

Brookline.—This church is supplied by Rev. C. W. Dookrill, one of our ablest preachers. He resides with his family in Lawrence, Mass., but finds time to do pastoral work on Saturdays and Mondays as occasion offers. Sunday, May 8, Rev. Irad Taggart, a dear father in Israel, visited this field, which has been one of his pastoral charges. He preached a couple of helpful and inspiring sermons. He resides in Manchester.

General.—It is possible that in the not distant future some scribe may furnish items of importance from the Methodist Social Union of Manchester. Our representative laymen are feeling the need of such an organization, and in this instance a demand foretells supply.

Hedding is not in this district, but the committee on Chautauqua and Summer School at Hedding met in Manchester recently. Provided the committee can secure the talent they are seeking, Hedding will furnish a rare menu of intellectual and spiritual food the coming season. Brethren, plan for the camp-meeting by taking in the previous preparatory week on the grounds. It is your needs the committee are seeking to supply. A.

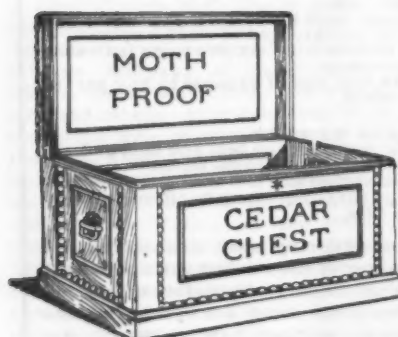
Concord District

Preachers' Meeting.—Plans are being made for quite an extensive affair in connection with the June meeting of the lower half of Concord District. It will be held at Centre Sandwich, June 6 and 7, and will include a ride across the beautiful Assquam lakes. The program promises to be full of interest.

Lynan.—Rev. George Hudson is cheered by the encouraging way in which the work has opened up on this charge. His congregations have been increasing steadily, and his people are doing all within their power to make glad their pastor's heart. The interior of the parsonage has been renovated by the Willing Workers, and substantial gifts have been left in the parsonage larder. Recently about fifty of the friends gathered as the guests of the pastor and his family and spent a most pleasant evening together.

Grevelton.—Rev. A. E. Draper has a strong hold on the people in this place. All depart-

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Warranted Moth Proof

No experiments with moth balls, tarine bags, or newspaper parcels can absolutely assure you against moths in your closets and bureau drawers.

The only safe plan is to own one of our Paine Cedar Chests, made for the wardrobe of an entire family, and having 27,600 cubic inches of storage space.

We make these great Chests of Solid Red Cedar, specially selected for its aromatic strength. They are splendidly built, being

double paneled throughout to avoid all cracking and splitting. There are folding iron handles, carved moulding, heavy hinges, extra stout casters and double lock.

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48 CANAL ST., BOSTON

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and Comfort
Black Beauty Shoes
are Best



Washington St., through to Winter St.

ments of work are going along finely, and every-thing points to a most successful year. Mr. Draper has a large Junior League which he manages himself and which is doing excellent work.

Grovelton Camp meeting. — An innovation at this camp-meeting, which will be inaugurated this year, will be holding the meetings over Sunday. It is thought that this will increase the interest in these services.

Personal. — A son, Stuart Scott, was born to Rev. and Mrs. James G. Cairns, of Woodsville, Sunday, May 8. The little one was born at the home of his grandmother, Mrs. Thomas A. Dorion, at Franklin Falls. Both mother and son are doing well.

Rev. C. N. Tilton, of Lisbon, as president of the Concord District Epworth League, has sent a circular letter to the various Leagues in his district relating to its work.

Rev. E. U. Strout, of Concord, delivered the anniversary address for the Epworth Leagues of Manchester and vicinity at Trinity Church, Manchester.

Hon. R. W. Musgrove, publisher of the New Hampshire Conference Minutes, has just sent out the Minutes for this year. They will be sold a little cheaper than usual. E. C. E. D.

CHURCH REGISTER

HERALD CALENDAR

Manchester Dist. Fr. Mtg. at Marlboro,	June 13-14
N. H.,	
Maine State Epworth League Annual Convention,	June 23-24
at Augusta,	
New Bedford District Ministerial Association,	June 27-8
at Bridgewater,	
Norwich District Ministerial Association, at	June 27-8
Moosup, Ct.,	
Richmond (Me.) Camp meeting,	Aug. 12-22
Ithiel Falls Camp meeting, Johnson, Vt.,	Aug. 26-Sept. 4
Laurel Park Camp-meeting,	Aug. 28-Sept. 5

POST OFFICE ADDRESS

Rev. Frederic T. George, 390 Park Avenue, Worcester, Mass.

The Infant Needs

a perfectly pure, sterile, stable, easily absorbable and assimilable food. These are a combination of requirements which are found in Borden's Eagle Brand Condensed Milk. These properties are so perfectly represented in no other form of artificial infant feeding.

W. F. M. S. — The semi-annual of the Portland District W. F. M. S. will be held at Brown's Hill Church, South Portland, June 1. Sessions, 10 a. m. and 2 p. m. Morning devotional service conducted by Mrs. D. E. Miller, of Gorham, Me. Reports from auxiliaries in the forenoon, and a paper by Miss Crowell, of South Portland.

BETTER THAN SPANKING

Spanking does not cure children of urine difficulties. If it did, there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 193, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are that it can't help it.

on, "Why Promote Missions among our Young People?" Miss Clara Cushman, of Newton, will give an address in the afternoon. A reception will be given Miss Cushman, Wednesday evening, by the Young Women's Society of the Chestnut St. Church, Portland. All of the young people's societies are invited. The ladies of the church will serve lunch at noon for 15 cents. A large attendance is desired.

MRS. KATIE LUCE, Sec.

Marriages

KNIGHT — KNIGHT — In Randolph, Me., March 6, at the Methodist Episcopal parsonage, by Rev. C. W. Lowell, Orrin L. Knight and Addie B. Knight, both of Randolph.

MANSIE — SMITH — In South Pittston, Me., by Rev. C. W. Lowell, Walter E. Mansie and Gertrude A. Smith, both of Pittston.

GRANT — GOULD — In Norway, Me., May 14, at the Methodist Episcopal parsonage, by Rev. C. A. Brooks, Millbury C. Grant and Lottie May Gould, both of Freeport, Me.

REID — CALHOUN — At People's Temple parsonage, Boston, May 24, by Rev. Chas. A. Crane, George Croghan Reid and Mary Louise Calhoun.

SCALLAN — WILLIAMS — At People's Temple parsonage, Boston, May 22, by Rev. Chas. A. Crane, Lawrence Scallan, Jr., and Myra B. Williams.

Summer Excursion Rates
via Boston & Albany R. R.,
in Effect June 1st.

The first edition of the BOSTON & ALBANY R. R. Summer Excursion Tariff has been issued, announcing rates in effect June 1st to Adirondack Mountains, Niagara Falls, Michigan points, etc. Copies may be secured at principal ticket offices, or application to A. S. Hanson, Gen. Pass. Agt., Boston.

Commencements

BOSTON UNIVERSITY. — Tuesday, May 31 — College of Liberal Arts, Class Day, Lorimer Hall, 2.30 p. m.; evening, senior class reception to friends in Jacob Sleeper Hall, 8 to 11 o'clock. School of Law, Class Day, Isaac Rich Hall, 2 p. m.; address by Attorney-General Parker. Meeting of the trustees of the University at 3.30 p. m. in the trustees' parlor. Alumni Association of School of Theology, business session at the American House at 4 o'clock; dinner at 6. Alumni Association of School of Medicine, annual business meeting at Hotel Lenox at 6.30 o'clock; dinner at 7. Wednesday, June 1 — Commencement Day address by President Carroll D. Wright, LL. D., Clark College, Worcester, in Tremont Temple, at 10.30. Topic, "A Problem in Social Economics," followed by the promotion of the candidates for degrees. University Convocation, at 3.30 p. m., in the chapel, Jacob Sleeper Hall, 12 Somerset St. Business meeting followed by addresses. John C. Ferguson, Ph. D., secretary of the Railroad Commission in China, will speak upon "The New China," and Oscar Storer, A. B., LL. B., will give an address on "The Value of a Legal Education." This body is made up of all graduates of the University, and only such are entitled to attend. All University professors and instructors, however, and their wives, are invited guests. Refreshments will be served at the close. Epsilon Chapter of Boston University Convocation (Alumni Association of the College of Liberal Arts), annual reunion at the college building; business meeting at 6 p. m., followed by a collation and social hour.

LASELL SEMINARY. — Wednesday, June 1, 8 p. m., reception to the graduating class. Thursday, June 2, 8 p. m., Commencement concert. Friday, June 3, banquet of the Lasell Societies. Saturday afternoon, June 4, military battalion drill. Sunday, June 5, at 10.30 a. m., baccalaureate sermon by Dr. Borden P. Bowne, in the Congregational Church; Sunday evening, vesper service under auspices of Lasell Glee Club. Monday evening, June 6, Class Night. Tuesday, June 7, at 11 a. m., graduating exercises in the Congregational Church, followed by lunch on the Seminary lawn. In the afternoon the Alumnae Association will be addressed by Miss Sarah E. Arnold, of Simmons College.

MONTEPELIER SEMINARY. — Friday, May 27, 8 p. m., prize debate. Wednesday, June 1, 8 p. m., children's music recital. Friday, June 3, 8 p. m., elocution recital, Laura C. Page. Wednesday, June 8, 8 p. m., piano recital for

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Allen's Foot Ease, a powder. It cures painful, smarting, nervous feet and ingrowing nails and instantly takes the sting out of corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous and hot, tired, aching feet. Try it today. Sold by all druggists and shoe stores. Pay mail for 25c. in stamps. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

graduates, Friday, June 10, 8 p. m., elocution recital for graduation, Gertrude M. Lawson. Sunday, June 12, 10.30 a. m., baccalaureate sermon. Monday-Tuesday, June 13-14, written examinations. Monday, June 13, 8 p. m., annual Commencement concert. Tuesday, June 14, 8 p. m., annual prize speaking. Wednesday, June 15, 10 a. m., class day exercises; 12.30 p. m., annual Seminary dinner in dining hall; 2 p. m., annual meeting of trustees; 2.30 p. m., annual meeting of Alumni Association; 8 p. m., address by Rev. A. J. Hough before the Aesthetic Society. Thursday, June 16, 9.30 a. m. Commencement exercises.

SCHOOL OF THEOLOGY. — The annual business meeting of the Alumni Association (Alpha Chapter of the University Convocation) representing the School of Theology of Boston University, will be held at the American House, Boston, Tuesday, May 31, at 4 p. m. Dinner will be served at 6 p. m., at \$1.25 per plate. Toastmaster, Charles E. Spaulding, '89, pastor of First Church, Fitchburg. Speakers have been especially invited, and a good time is anticipated.

A. P. SHARP, Pres.
A. M. OSGOOD, Sec.

SERVICES AT NORTHFIELD. — At Northfield this summer, in connection with the Bible School, whose sessions last from July 1 to 29, there will be six special conferences. One of students holds its sessions from July 1 to 10. Mr. J. R. Mott will preside. Among the speakers will be Rev. Charles Cuthbert Hall, D. D., and Mr. Robert E. Speer. On July 12 begins the Young Women's Conference, which lasts to July 19. Among the speakers are Dr. G. Campbell Morgan, Dr. J. R. Miller, Mr. Robert E. Speer, Mrs. Margaret Bottoms and Mrs. Margaret Sangster. Between the same dates there will be a summer school for Women's Missionary Societies, an interdenominational conference of the Women's Boards in the United States and Canada. The Sunday-school workers have their conference from July 16 to 25, and at the close of the Bible School there is to be a general Conference of Christian Workers, continuing to Aug. 14, followed by a series of post-conference addresses continuing to Sept. 12. One, at least, of these is expected from Prebendary Webb-Peploe, a distinguished English churchman.

A New Bird's-Eye View of Lake Winnepesaukee

Published by the Boston & Maine R. R.

The numerous vacationists who annually journey to Lake Winnepesaukee, and those persons intending to take a vacation in this section, will be interested in the new publication issued by the Passenger Department, Boston & Maine Railroad, Boston. It is a Bird's-Eye View of Lake Winnepesaukee, the different glens and coves on the lake, and the hundreds of islands. Each mountain peak, island and cove is numbered, and at the bottom is a table giving the name of each number. This map is interesting and useful in furnishing one with the geography of the lake, and prospective vacationists and New Hampshire enthusiasts should send six cents in stamps to the General Passenger Department, Boston & Maine Railroad, Boston, for it.

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THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson X

SUNDAY, JUNE 5, 1904.

MARK 15: 1-15.

CHRIST'S TRIAL BEFORE PILATE

I Preliminary

1. **GOLDEN TEXT:** *Then said Pilate to the chief priests and to the people, I find no fault in this man.* — Luke 23: 4.

2. **DATE:** A. D. 30, Friday, April 7.

3. **PLACES:** The Hall Gazzith in the temple, and the Roman Prætorium.

4. **PARALLEL NARRATIVES:** Matt. 27: 1-31; Luke 22: 66-71; 23: 1-25; John 18: 28-40; 19: 1-16.

5. **CONNECTION:** The agony in Gethsemane; the betrayal and arrest of Jesus; our Lord's trial and condemnation for "blasphemy" before an irregular meeting of the Sanhedrin, convened at night; our Lord insulted and mocked; Peter's denials.

6. **HOME READINGS:** Monday — Mark 15: 1-15. Tuesday — Luke 23: 1-11. Wednesday — John 18: 28-40. Thursday — John 19: 1-12. Friday — Matt. 27: 15-25. Saturday — Acts 3: 12-18. Sunday — Isa. 53.

II Introductory

The decision against Jesus, agreed upon in the night examination before Caiaphas, was promptly ratified by the council at a meeting in the early morning. Then, surrounded by His accusers, and bound, Jesus was conducted to Pilate's judgment hall. The priests first endeavored to procure His condemnation on the mere decision of the council. This the procurator declined to grant. Forced, therefore, to present an accusation which would bring the Prisoner within the cognizance of Roman law, they brought forward His claim of royalty: He professes to be the king of the Jews, they alleged, and tries to persuade the people not to give tribute to Cæsar. On this, Pilate took Jesus aside and questioned Him privately, eliciting simply the admission that His kingdom was not of this world, and that He came to bear witness to the truth. Convinced of His innocence, Pilate returned to the priests and declared that he found no fault in Jesus requiring punishment. This acquittal was followed by a turbulent reiteration of the charge, during all which Jesus preserved a dignified silence, even when the governor, amazed at His strange composure, asked Him why He did not defend Himself.

Mark omits the episode of the sending of Jesus to Herod, and continues the narrative with the selection of the prisoner to be released at the feast. Among the condemned awaiting execution was a zealot

named Barabbas, who, in one of the petty uprisings against the Roman government, in which some soldiers had been slain, had been apprehended and his life declared forfeit. Pilate now inquired which of the two prisoners — Jesus or Barabbas — should be released to them; and the fickle crowd, instigated by the priests, quickly replied "Barabbas." What then, should be done with "the king of the Jews?" "Crucify Him!" Pilate was perplexed. He hoped that the people would have preferred Jesus to Barabbas. Moreover, a private message had just reached him from his wife, begging him to have nothing to do with condemning "that just man." But the fierce shouts came from every quarter — rabbis, priests and the rabble — "Crucify Him!" And the governor yielded. First he washed his hands to symbolize that he was not responsible for the death of the Prisoner, which dread responsibility the mob quickly accepted for themselves and their children, and then he gave sentence. The cruel scourging of Jesus and the derisive treatment of the soldiers, who invested Him with a scarlet robe and a crown of thorns, and mingled contemptuously the forms of homage with brutal blows and spitting in the face, filled up the interval between the sentence and its execution.

III Expository

1. **Straightway in the morning** — "as soon as it was day" (Luke). No time must be lost. At the earliest possible moment a legal meeting of the Sanhedrin must be held. The hour was probably about 5.30. The whole council. — The meeting place was probably the hall Gazzith in the temple (Luke 22: 66). At this meeting the decision of the previous night was ratified. Bound Jesus. — They evidently feared He might try to escape. Carried him away — led Him in a sort of procession to the prætorium, which was either in the Castle Antonia on the north side of the temple, or in one of Herod's palaces, on the western hill of Jerusalem (Mount Zion). Delivered him to Pilate — the Roman procurator. His duties were to collect the revenues and administer justice. His headquarters was at Cæsarea, but he usually came to Jerusalem during the great feasts to preserve order. Pilate's term of office lasted ten years (probably from A. D. 27 to A. D. 36).

"Suffered under Pontius Pilate" — so, in every creed of Christendom, is the unhappy name of the Roman procurator handed down to execration (Farrar). — Pilate had an unyielding and severe disposition (Luke 13: 1) and his conduct led to repeated revolts among the Jews which he suppressed by bloody measures. He was therefore hated, and at last removed in consequence of the accusations made against his administration by the Jews. He died by his own hand at Vienna (Schaff).

2. **Art thou the king of the Jews?** — The first attempt of the priests was to induce Pilate to condemn Jesus without an accusation (John 18: 28-32). As this failed, they declared that He had forbidden the Jews to pay tribute to Cæsar, and had proclaimed Himself a king (Luke 23: 2). It was in reply to this political charge that Pilate put the question. Thou sayest — that is, "I am." In John's account our Lord first inquires in what sense the governor asked the question; and then, while admitting His kingly claim, explained the nature of His kingdom — that it was "not of this world" and therefore involved no collision with the Roman authority.

Pilate may well have been perplexed. Christ

had claimed to be King; promulgated laws organized in the heart of Cæsar's province the germ of an imperishable kingdom; entered Jerusalem in triumph, hailed by the throng as King of the Jews; and His arrest had been forcibly resisted by one of His followers. These facts a wily priesthood could easily pervert and exaggerate so as to give color to their accusation (Abbott).

3. **Chief priests accused him of many things.** — Pilate declared that he could find no fault in Jesus; and the priests, excited beyond measure at the threatened failure of their scheme, poured forth a torrent of accusations and reiteration (Luke 23: 5). Answerest thou nothing? — It was not natural for an accused person to maintain such an impressive silence. Behold, how many things they witness. — Pilate could not understand how any Jew could listen composedly, without self-vindication, to this clamor of crimination. Answered nothing. — Says Abbott: "He had already explained to Pilate the nature of His kingdom, and satisfied him that He is innocent of sedition; after that, He keeps silence. He will answer honest perplexity, but not willful slander." Pilate marvelled. — Our Lord's reticence seemed unnatural, mysterious.

6. **At that feast he released (R. V., "he used to release").** — It was a Passover custom with him. Says Schaff: "It was designed to soften the Roman yoke. A turbulent people always sympathizes with criminals condemned by hated rulers." Barabbas. — His name is given as "Jesus

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Barabbas". in three MSS. of Matthew. John calls him "a robber;" Matthew, "a notable prisoner." He was probably a zealot, who had gathered a band of followers and forcibly resisted Roman rule. The multitude, crying aloud (R.V., "the multitude went up")—that is, to the praetorium. The priests had been at work among them bidding them demand the usual amnesty.

9, 11. Will ye that I release? etc.—The question was put to the people rather than to the priests. Pilate probably knew of the popularity of Jesus, and perhaps half expected that they would demand His liberation. The king of the Jews.—Pilate used the title more out of sarcasm than from real acknowledgment of Jesus' kingly claim. Priests had delivered him for envy.—Pilate doubtless knew of Jesus, and detected at once the real motive of His accusers; hence his appeal to the people. He knew perfectly well that if Jesus had seriously plotted to seize the Jewish crown and throw off the Roman yoke, these priests would have sided with Him and been His most efficient supporters. Chief priests moved the people (R. V., "stirred up the multitude")—plying them with arguments, to the effect that He had been condemned, that He was a blasphemer, an impostor, etc. How could He be divine and not release Himself from fetters? not even vindicate Himself?

12, 13. What will ye then that I shall do?—Pilate perceives that he has made a false step, but tries to throw the responsibility upon the people. Crucify him.—The "wild-beast" spirit had gained the ascendancy in the mob, and nothing now but the ignominious and accursed punishment of the cross would satisfy them. Jesus' friends were either overawed or absent.

14. What evil hath he done?—the third time Pilate had asked this question. He had proposed to the people to scourge Jesus and then let Him go, but the time had gone by for such a tame proposition. Cried out exceedingly—an uproar that would not be quieted. All Pilate's expostulations were drowned in the fierce outcry. The people were ready to take all the responsibility—for themselves and their children. Pilate must yield, if he was Caesar's friend, and would escape being reported to his own government for maladministration.

15. Willing (R. V., "wishing") to content the people—not because Jesus was guilty, not because it was just to condemn Him, but simply because the people thirsted for His blood. When he had scourged him—the usual cruel punishment before execution. The blows were laid upon the naked back with knots of rope, or plaited leather thongs, armed at the ends with pieces of lead or sharp pointed bones. The victim sometimes died under this brutal infliction. To be crucified—that is, to the soldiers appointed for the purpose. Says Schaff: "Thus Pilate sacrificed his independent position as a representative of Roman law to the fanaticism of the Jewish hierarchy. The state became a tool in the hands of an apostate and bloodthirsty church."

IV Inferential

1. Even to our eyes the malignant hatred of the priests toward Jesus is repulsive in the extreme; how must it have looked in His eyes!

2. Once in human history the perfect Man has walked among men, "holy, harmless,

undefiled," rebuking sin, breathing love and mercy; and the best among His fellows could not endure His presence, hated Him without a cause, and conspired to murder Him. Let us who shudder at their act, beware lest we "crucify Him afresh and put Him to open shame."

3. What a chance Pilate had! What a despicable weakling he proved! He never dreamed that subsequent ages would attend that trial and judge him; that that brief hour when the howling Jewish mob was before him, would prove immortal to his shame; and that he, all unconscious of the fact, was an actor in the most tremendous event in the world's history. His convictions were all right enough, but he proved disloyal to them. Let us remember that "yielding is sin."

4. Our Lord's sufferings were all the more acute from the very refinement of His nature. Sin had not blunted His sensibilities.

5. The Captain of our salvation was made "perfect by suffering." Suffering was, morally at least, essential to earn Him that title.

6. Nowhere are perfect meekness and savage brutality set in such sharp contrast as in the record of the closing hours of our Lord's life upon earth.

V Illustrative

Now let it be said here that the whole history is often repeated even in these modern times. It is unwise to lose the lesson taught us by rushing off into pious execration of those bigoted Jews. Men had better look into their own hearts. In his introduction to the study of metaphysics, Malebranche remarks very quietly: "It is not into a strange country that such guides as these volumes of mine will conduct you; but it is into your own, in which, not unlikely, you are a stranger" (C. S. Robinson).

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The Outlook

Continued from page 643

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Baptist Anniversaries

THE Baptists, assembled in Cleveland last week for their annual anniversaries, concerned themselves little with vexed questions of denominational polity. The meetings were practically gatherings of the representatives and friends of the great benevolent agencies of the Baptist churches, whose officers were enabled to go to Cleveland with good reports of work done and opportunities accepted and improved. The anniversaries began with a meeting of the Women's Home Mission Society of Chicago. The annual report showed receipts of \$92,000 (the largest in the Society's history), with 185 missionaries employed at 114 stations in the United States and in Cuba, Porto Rico and Mexico. The Society has decided to try to raise \$100,000 within the next three years for a new building for the Chicago Training School, to be known as Morris Hall. The ninetieth anniversary session of the American Baptist Missionary Union was opened with an address by the president, V. Kirke Porter, in which he referred to increased opportunities for missionary work in China as the result of events in connection with the war in the Far East. The Union had a total income last year of \$779,594, or \$56,828 more than the year preceding. President Charles Cuthbert Hall, of Union Theological Seminary, New York, delivered an able and trenchant address on "The Church and the Christianization of the World." President Wood of Newton Theological Seminary spoke on the school work of the Union in foreign lands. The Union purposes to attempt to raise an endowment fund of \$500,000, to be used in the education of a native ministry in foreign mission fields. In the official statement of this plan it is declared that "the first stages of missionary effort are passed, and foreign peoples cannot be Christianized fully until a native ministry is raised up." William A. Munro, of Boston, was elected president of the Union. The executive officers remain as they were last year, Drs. Mable and Barbour being elected home and foreign secretaries. The session closed with an address by Rev. Robert J. Burdette, and the presentation of

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Presbyterian General Assembly

THE 116th General Assembly of the Presbyterian Church North convened in Buffalo last Thursday. It took only a few minutes to elect a Moderator, where before it has required hours. Rev. J. Addison Henry, D. D., was the successful candidate. His name was proposed by President Patton of Princeton Theological Seminary. President James D. Moffat and Dr. Howard Agnew Johnston, of New York, were also placed in nomination; but while their supporters were waiting to obtain the tactical advantage of the last nomination, a commissioner jumped up and moved that the nominations be closed. The motion was carried at once, and when Dr. Johnston moved to make the vote unanimous, not a single vote was recorded in the negative. Dr. Henry owes his election very largely to the fact that he has been for forty-one years pastor of a single church in Philadelphia. His election was a distinct Princeton triumph, and a significant tribute to the dignity and worth of the pastoral position. Commissioners to the number of 710 are entitled to seats in the Assembly, representing 7,800 congregations, 7,600 ministers, and 1,100,000 communicants. The sermon of the retiring Moderator, Dr. Robert F. Coyle, was a bold and in many respects striking arraignment of materialism, Mormonism, social unrest and commercial oppression. Dr. Coyle took strong ground against "race suicide," and declared that the ideals of the home in America have been lowered, while wives are taking the place of mothers and childless firesides are being substituted for family circles. The Assembly adopted a resolution removing aspersions made upon the Southern Church during the Civil War, and favoring closer union with that church. This action, telegraphed to the General Assembly of the Southern Church, in session at Mobile, was received with cheers. Restrictions were placed upon the ministerial relief to be afforded, one of the most radical of these restrictions preventing ministers of other churches uniting with the Presbyterian Church from receiving aid until after five years of active service. The proposed union of the Cumberland and the Northern Presbyterian Churches has been the absorbing topic among the commissioners. It is conceded that a majority of the Assembly favors union with the Cumberland Church, but there is an influential minority opposed to union on the plans proposed. Some opposition to union has developed among the Cumberland Presbyterians in session at Dallas, Texas.

Japanese Advance Checked

THIS past week has brought serious disasters to the Japanese. The battleship "Hatsuse," one of the finest vessels in the Japanese Navy, was blown up on May 15 by striking Russian mines outside of Port Arthur, and sank with the loss of over 400 men. On the same day the Japanese cruiser "Yoshino" was rammed during a heavy fog by her sister ship, the "Kasuga," and 210 of her crew

were drowned. It is rumored that one or two other Japanese vessels have been injured. While the possession of great naval strength may not be as essential for Japan now as it was before the remnants of the Russian fleet were corked up in Port Arthur, the sinking of the "Hatsuse" probably reduces Japan's force ten per cent., and Japan cannot go on losing many more ships without incurring the danger of a visit from the Baltic fleet, which might change the balance of power at sea so that the connections of the land forces which have been working up through Korea into Manchuria could be cut by the Russians. Korea has taken advantage of the disturbed condition of affairs in the Far East to revoke the concession granted to Russia in 1896 of timber-cutting rights on the Yalu and Tumen Rivers. The Japanese operations on land have been hindered by the rains. A third Japanese army was landed, May 17, at Siungyucheng, on Kaichow Bay, under General Ozaba. Great quantities of stores and ammunition were put ashore, as well as eight freight cars made to fit the tracks of the railroad which runs northward from Port Arthur, which the Japanese plan to use as a means of forwarding supplies as their campaign develops. The Japanese tactics are puzzling the Russians, and rumors as to movements and counter-movements are flying fast and thick. Hard fighting has taken place near Kin-chow, the Japanese driving the Russians back, but losing 146 men. Many Japanese are reported to have been killed or wounded in a sortie from Port Arthur made by the Russians. The Russian cruiser "Bogatyr" is reported to have been wrecked near Vladivostok. It appears certain that the Japanese have somewhat relaxed the energy of their advance. General Kuroki appears to be forming a new battle-line, strengthening his right flank and centre for a cautious advance upon Liao-Yang. Both Japan and Russia are hurrying reinforcements to the front, and a clash is certain to occur soon. The whole Gulf of Pechili is reported to be full of drifting mines, constituting the greatest menace to neutral shipping.

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For full information describing the Exposition and the rates and routes, send to the Boston & Maine Passenger Department, Boston, for their beautiful descriptive booklet on the Exposition. It will be mailed to any address free.